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Selections.

AMERICAN SLAVERY.

We find in the *Bristol* (England) *Mercury* a very long report of an Anti-Slavery meeting, from which we take the following account of the opening proceedings and the speech of Mr. Garrison. He was followed by Frederick Douglass, but we must omit the report of his remarks for want of room:

A public meeting was held on Tuesday last, at the Victoria Rooms, the Right Worshipful the Mayor, J. K. Haberfield, Esq. in the chair, for the purpose of hearing from W. L. Garrison, Esq. President of the American Anti-Slavery Society, and from Frederick Douglass, the fugitive slave from Maryland—the published narrative of whose life must have made his name familiar to every lover of freedom—a statement of the present system of Slavery in the United States of America, and some suggestions as to the mode in which the inhabitants of Great Britain may most effectually promote the abolition cause. The attendance was numerous and highly respectable.

The Mayor said that the present meeting, at which he had been requested to preside, was most pleasing to him as chief magistrate of this great, and charitable, and hospitable city; it was for the purpose of furnishing an opportunity to two distinguished men from America to impart information to his fellow-citizens upon American Slavery, and to shew, if they were able to do so, in what manner the people of this country might assist them to abolish Slavery in the United States, without any breach of international courtesy and propriety, and consistently with that friendly moral influence which different countries had not only a right but were bound to exercise with regard to each other. The name of William Lloyd Garrison was familiar to those who had paid any attention to the abolition movement which had been going forward in America during the last fifteen years (hear). To him belonged the honour of originating that moral enterprise; and, regardless of personal danger, though a reward was offered for his apprehension by one of the slaveholding States, he continued to devote his whole energies to the purpose of abolishing the institution of Slavery in his native country. In what manner he sought to accomplish that object he (Mr. Garrison) would now explain to them. He was sure it would be gratifying to the meeting if it were found that the measures pursued for the termination of Slavery were such that in their propriety they all could accord. If the information he (the mayor) had received was correct, it would be satisfactory to them that the American Abolitionists aimed at the achievement of their great purpose by moral means alone; that they abjured all violence—that they desired solely to awaken the consciences of their countrymen to the sin of slaveholding, in order to effect in a peaceful manner a change from slave to free labour. In addition to the company of Mr. Garrison, they had the pleasure of seeing among them that day an individual whose interesting narrative had been read by him (the mayor), and which, also, had been extensively read in this city, and with whom numbers had felt a deep sympathy—Frederick Douglass. It would be gratifying to the meeting to know that a writer in the slave States, who, (in an article entitled "Falsehood Refuted,") had endeavoured to prove that no reliance was to be placed upon Frederick Douglass's statements, and that a slave so uneducated as he was could not have written such a composition as his "Narrative," had most unintentionally done Mr. Douglass the service of testifying that he was the individual he represented himself to be, by saying that he knew him in Maryland, as well as his masters, and all the gentlemen of whom he speaks. How far it was possible for an uneducated slave to write such a book as "The Narrative of Frederick Douglass," they perhaps might that day have an opportunity of judging for themselves. From Frederick Douglass they would hear details of the character of American Slavery, such as could only be obtained from one who had experienced its hardships. To what extent the meeting would accord with the sentiments expressed by their American friends he did not pretend to predict; but he felt no hesitation in assuring their visitors that men who had come to their shores from the other side of the Atlantic, to plead for three millions of their countrymen in hopeless Slavery, might depend upon having an attentive and respectful hearing from a meeting of the kind and generous citizens of Bristol. He then called on Mr. William Lloyd Garrison to afford his pleasing history.

Wm. Lloyd Garrison, Esq. said—As the humble advocate of three millions of enslaved human beings on the other side of the Atlantic, he felt greatly strengthened and delighted by such an interview as the present. To know that he was addressing those who had washed their hands of the crime of slaveholding—that he was speaking to those who had set America a glorious example in their great march of universal emancipation—to be with them, to see them, and to feel assured that all their sympathies were on the side of those who were struggling in the United States for the abolition of Slavery there—all these facts gave him strength, and filled his heart with comfort and delight. He was moreover greatly gratified to see their honourable Mayor in the chair. The Anti-Slavery movement was of God, and it was not possible for any man, however high his position, to bring any honour to it (hear), and yet there was no man, however exalted he might be, who could fail to get honour by showing that he was the friend of emancipation. The object which had that day brought them together was one which happily overleaped all sectarian creeds, all party peculiarities—might he not say also all national boundaries and distinctions? (hear.) The cause was that of universal man, and therefore they and he, and all in the world, had a common interest in it. Hence he rejoiced to see them assembled without distinction of party or sect. He knew nothing of geographical boundaries in regard to the great question of Christian duty. Wherever he saw oppression on the face of the earth there would he be in spirit to confront it, and to call for its overthrow, and there the spirit of every man who respected liberty would be found (cheers). It was vain for a Christian to say, "I do not belong to the country oppressed—you who suffer the oppression are American or English, and, therefore, I need not interfere even in expression." He knew that it was considered a delicate matter to call on people in one part of the world to interfere with the practices of people in another part; he knew, too, in regard to the country from which he came that they were a people peculiarly sensitive in that respect. He knew what would be said of the present meeting, and that it would be deemed by many in his country to be highly impertinent and offensive: but he knew also that it would be only those who would trample on their common humanity who would say this, such only as were determined still to continue the traffic in the souls and bodies of men (hear). But those who loved liberty—and there were some who worshipped at the shrine of liberty, and some who remembered as in bonds those bound with them—they would give them their blessing in the name of the slaves who could not plead for themselves, and would be delighted to know that the Bristol people sympathzied with them. He had, therefore, as an American and a friend of the American slaves, no apprehensions on that score; he did not think it unwise for them to come and hear something about the state of those slaves, nor did he fear that any interference at their hands would do the Anti-Slavery movement harm (hear). On the contrary, he believed that it would do much good. What! no right in one country for the people to denounce crime and outrage in another—no right in the people of one land to endeavour to save the people of another from their sins? Why then did they send forth their missionaries for the purpose of interfering with the religious and political institution of the heathen (hear). Not that they had any warfare with governments or institutions when friendly to human rights; not because they wished to do harm anywhere; but because they took the whole world into their religious sympathy, and were concerned for the regeneration of the whole world (applause). While America was sending out her missionaries to the heathen in all parts of the world, to overthow their institutions because they were not Christian, surely it was competent to the people in this country to send out their advocates to put down in America a system of heathenism not to be surpassed in darkness by any which existed in any other part of the world (hear). He did not ask them to take up arms to put down American Slavery. He did not ask the Government of this country to interfere with violence to liberate the oppressed anywhere. All he asked them was—were they the friends of universal freedom? Did they abhor Slavery? Were they anxious to see those in bonds redeemed and restored to their place in the universal family? Would they tell the oppressors on the other side of the Atlantic that thus they thought and felt, and give to those who were struggling there in the cause of freedom "God speed" and their blessing? (cheers.) This was the simple request he had to make, and with which he hoped they would comply; and although it might appear that he was asking for that which would not be of signal service in overthrowing Slavery, let him tell them that there was not a single whisper of theirs against Slavery abroad that was not heard by the slave-owners of the Southern States (hear). Not a resolution encouraging the Abolitionists and condemning Slavery which was not known to and did not affect the system in his own country. In the dark hours through which the American Abolitionists had passed, how cheering it had been to them, who had taken up the cause of the slave, to hear the voice of encouragement coming across the Atlantic bidding them not to despair—not to turn back on the way—but to go on till the jubilee was ushered in (cheers). With regard to interference, who should complain of it—the American people? They were those who not only gave their sympathies to the Poles, when they were struggling against the despotism that was crushing them, and to the Greeks, but who said to them, "You shall have something more substantial than sympathy—you shall have arms and ammunition, and you shall have men—Americans who will go and aid you," and they went (hear). Here then was the most marked interference, and surely a people who could feel themselves justified in pursuing such a course towards another nation need not complain of the people of England for merely raising up their voices against the sin of American Slavery There was another reason why the people of England were bound to interfere—the Americans taunted them with having put Slavery upon them—they said the English had forced the sin upon them, and that had it not been for England, America would never have held slaves. Let England meet them thus—let them not have that to say—let her extricate them from the evil, and say, "having, as you say, entailed it upon you, we will take it off again (cheers). Thank God they had Canada so near to the United States—thank God that the flag of old England floated near to the star-spangled banner, and gave some protection to the slave; and that, while the proud banner of America said to the oppressed negro, "There is no spot in the United States where you shall be free from your oppressor," the flag of old England said to all in the prison-house of bondage, "Escape from your bondage, come here and be free (cheers); come here where there is none to molest you or make you afraid." And he was happy to say thousands had fled to Canada—although they knew nothing of the geography of the intervening country, thousands had made their way across the interminable wilderness, swimming wide rivers though hunted by bloodhounds, and had found freedom in that country. He blessed God that no less than 15,000 runaway American slaves had found refuge in Canada. Was not that an excellent way of removing any evil which England might have entailed on America years ago? But it was a lie to say that England had entailed Slavery on America (hear). It never was—it never could have been a matter of coercion. Strong as the mother-country was, she was never strong enough to force upon America anything she did not approve. England tried her hand in 1775, when she attempted to force taxed tea upon the Americans, but she failed—America would not submit to it, and she did not submit to it, and if she had had the same aversion to Slavery it never could have been forced upon her, and she would have had no slaves. What was the system of Slavery in the United States? It was not a system of civil oppression or ecclesiastical despotism—it was not a system under which men were simply over-worked and poorly paid—where the labourer was in a state of destitution: that was a state which might exist and did exist in England. The system of American Slavery had no parallel in any country on the face of the world. Political oppression or ecclesiastical tyranny did not destroy man; they left something of him; they gave him some chance as a human being—they did not deny his humanity, they interfered with his liberty, and abridged his rights, but they did not dehumanize him, and make him a mere brute (hear). American Slavery was a man-killing institution, it annihilated men. The slaves left toiling in their chains, and undergoing every hardship of oppression, were not men but living corpses—their intellect blotted out, their manhood taken away, and their souls destroyed, as far as it was in the power of their oppressors to do that awful work. Of all men on the face of the earth, the slaveholder claimed the most power. The master of necessity exalted himself as a God. The slave he claimed to be his; it would not do to let him have any will of his own—to have any freedom of locomotion—any power to make contracts; no, his whole being must be absorbed in the will of the man who claimed him as property. Take away this power, and there would be an end of Slavery. The system of American Slavery utterly annihilated marriage, so that the slave States, in a moral point of view, were degraded to the awful condition of Sodom and Gomorrah when they awakened the wrath of an offended God. It would not be right in that audience to enter upon the subject: he would simply state that an awful amount of sin prevailed, and that a complete destitution of all moral purity had resulted from the overthrow of the sacred institution of marriage. If there were no other sin to lay at the door of Slavery, surely it would be enough to make every right-minded man and woman cry out against it to know that it destroyed the marriage institution, and compelled its victims to live in a state of unholy licentiousness and impurity—even against the wills of the poor slaves themselves (hear). It was enough to move the hearts of good men to think of the American Government and the American Church combining together to overthrow, by force, the marriage institution, and to spread uncleanness throughout the land (hear). But he would not dwell on the horrours of American Slavery. There was one present into whose soul the iron had entered, who had been reckoned in the ledger of the American slaveholder as a mere personal chattel—a mere thing—a mere brute, to be bought and sold. He had been under the accursed lash of the slave-driver, and bore the marks upon his person; and he would tell them what American Slavery was. No thanks to the genius of American liberty, however, that he was there that day (hear, hear)—no thanks to the star-spangled banner that he stood erect in an assembly of freemen who gladly owned him as a brother, and were willing to testify that he gave the world assurance of a man (cheers). He (Mr. Garrison) could not express the delight which it gave him to witness the way in which his beloved brothe was everywhere received in England. He was welcomed as a human being, and not looked upon as a mere saleable chattel (hear). There was no objection to him raised up by stupid prejudice. He (the speaker) might walk or ride, and eat and drink, and dwell with him, although his skin was coloured, and find that he was respected equally with himself, or with any man. There was something so delightful in this—something so different from America, with her boasted freedom—that his heart was full to overflowing; and his spirit felt sad when he remembered that his brother must go back to the United States. He could not, however, be spared to the Anti-Slavery cause; the great work of emancipation had to be accomplished. He (Mr. Douglass) had done much; and, with the blessing of God, would persevere in the good work. He would go back a marked man, liable to be seized and hurried back to his enraged master, and to be subjected to all the punishments which he could inflict. There was no spot in the United States where he could stand with any safety. Yet he would not shrink from the trial (loud applause). If they must take his life he was willing to die—to die as a martyr, that in his death the slaves might gain their freedom (cheers). The growth of Slavery in the United States had been remarkable. When America threw off the shackles of the mother-country there were in the States about 500,000 slaves. The Americans then became a free people; they were independent of every nation on the globe, and they had the power, if they had possessed the will, to say to those in bondage, "Go, and be free; Slavery shall not exist upon the American soil." They put forth their declaration of independence, that all men were born with equal rights, but they kept their slaves nevertheless; and they had since multiplied to such an extent that instead of 500,000 they had now three millions of slaves—instead of five slave States they had now fifteen, and the accursed system still cried, "give, give," and was never satisfied (hear). Hence had America stolen Texas in the most fiendish manner, and against national law annexed it to their own territory. They had not been content with making that seizure; it was the deliberate design and fixed purpose of the American Government to conquer and subsidize Mexico, in order that out of the added territory they might carve more slave States. They might not do it all at once; they would first seize California, and then they would go on, as their slaveholding desires increased, till they had got the whole of Mexico. They had a design upon St. Domingo, and they intended to have Cuba. This might all seem a dream—a mere idle dream to the people of England—they might regard it as mere empty bluster, and as nothing else, but they might depend upon it that it was the matured design of America to possess herself of all the places he had mentioned. After enlarging on this point, the speaker went on to observe, what the Governments of Europe would do about it he could not tell; this, however, he knew, that unless the friends of humanity and of freedom throughout the world combined to promote the overthrow of American Slavery, Mexico was doomed. Cuba was doomed, and glorious St. Domingo was doomed. In the year 1783 the market value of the slaves in the United States was estimated at two hundred millions of dollars; at the present time that value had increased to between twelve and fifteen hundred millions of dollars. It might be supposed that to attack so vast, so mighty a monopoly was no easy task. And yet the Abolitionists wished to injure no man. The results of emancipation in the West India Islands had proved that it was no vain or evil thing. The abolition of Slavery there, had, upon the whole, conferred benefit on the country. It had been remarked that the existence of Slavery in a country showed that the religion of that country was not the religion of Jesus Christ. The American Church was on the side of oppression, because the powers were on the side of oppression. Slavery, although local in its position, was universal in its power throughout the United States. Go into what district of the country or into what circle they would, they would find the spirit of Slavery prevailing. There was no political party wishing to succeed in its measures which did not consult and sue the slave power, and no form of religion which wished to extend its influence throughout the country which did not fall down and worship the Southern Moloch. The spirit of Slavery had taken possession of the Church and the Government, and those who would be true to the cause of humanity must be prepared to assail both Church and State (hear, hear), and to declare that that Government which would enslave one-sixth of the population was not fit to govern a free people, and that that Church which received into her communion those who participated in, or encouraged the traffic in human flesh and blood, was not entitled to the respect due to a Christian Church. (cheers.) It was, therefore, not difficult to understand why it was that the Abolitionists were cried down as "no Government," "no Church," "no religion" people, and as being desirous to subvert all the institutions of the country (hear, hear). They wished to see a free Government worthy of a free people, and a religion such as Jesus taught on earth (cheers), and therefore they were denounced as the enemies of Government and religion. The speaker next read some extracts from a speech of an American slave-owner, Mr. Thomas F. Marshall, of Kentucky, containing a statistical comparison of the States of New-York and Virginia, and showing an increase on the population of 61 per cent. in favour of the free State. He then went on to argue that the interest of the commercial classes in this country were deeply concerned in the question, for he could tell them that so long as Slavery retained its power in the United States there could be no reliance on what course of policy might be pursued by the Congress. The slave power imposed the tariff of 1816, and John C. Calhoun, who supported that tariff, was now endeavouring to carry free trade in order to defeat New England and bring her to their own level. Let it not be believed that the Democratic party had any real love for free trade—it would uphold free trade in cotton, but in nothing else—its whole policy was designed to uphold Slavery (hear). After remarking that the slave States were pauper States, not capable of maintaining themselves, and that they drew largely upon the industry of the free States, Mr. Garrison went on to remark that, although the cause of peace was unquestionably advancing, yet the settlement of the Oregon question had in reality little or nothing to do with the growth of the pacific feeling. The slave power, knew that Oregon was not a climate out of which slave States could be carved, and therefore they gave it up. The Texas question was about to be settled at the same time, and the slaveholders said to the Western States, "You vote for Texas, and we will then go for the line 54,40." The Western States went in favour of the annexation of Texas and for making war on Mexico, and that done, the slaveholders turned round and, not wanting Oregon, voted for 49. One good would grow out of it—the Western States, seeing that they had been juggled, were now going against Slavery, and the effect he hoped would be to hurry oppression to—not a premature, for that could not be—but to an early grave (cheers). A word or two as to the present state and prospects of the abolition cause. The banner of immediate emancipation was first flung to the breeze in 1831; the Abolitionists were then a small body, but they had gone on steadily increasing in numbers and in power. They had to suffer a good deal of calumny, reviling, persecution, mobocratic violence, and, to some extent, legislative enactment, but still the cause was progressing. They had carried a great many of the outposts, and they were now attacking the citadel itself. (cheers.) They were grappling with the Constitution—they were calling upon the Northern States to dissolve partnership with the slave States, as no man could remain in union with them who was not prepared to turn his back upon humanity, and to resist and violate the ordinances of God. They declared that to admit a slaveholding oligarchy to power upon the floor of Congress was to admit of such a compact as the world had never seen before, and such as reason and religion could never sanction; hence they (the Abolitionists) stood upon the ground of a great moral revolutionary movement. They knew that if the men of the North dissolved partnership Slavery must die; that without the power derived from the Northern States the slaveholders could not hold their slaves in chains a single hour, and therefore they applied their energies to the promotion of such a change (cheers). They put it upon the ground of humanity, prudence, religion, and he was happy to state that the cause was rapidly progressing. To such an extent had it increased that in old Faneuil-Hall, Boston, the cradle of liberty, as they of America delighted to call it, they had held their meetings, and the people of Boston were now joining in the cry of "No union with Slavery." (cheers.) O, it was a glorious exhibition of high moral character to see a people willing to disfranchise themselves for a time in order that they might have a free country. Mr. Garrison then went on to explain that, by the laws of the slave States, any coloured man, although a subject of England, going out as a mariner or traveller, was seized and thrown into prison while his ship remained there, and that if he did not pay the gaol charges he might be brought to the auction block and sold. He concluded by imploring the aid of England for the abolition cause, and exclaimed—

Oh, that land, that land for me,
Where every living soul is free;
Where, though winter comes, and the wild storms rave,
No Tyrant lords it o'er the Slave!

From the Liberator.

THE LATE JUDGE STORY AND HIS CHAMPION.

Our last paper copied an article from the Daily Advertiser, containing strictures upon the remark of Wendell Phillips in his criticism upon the City Solicitor's opinion on the Caste Schools, that "even Story sullied at last the lustre of a long life by a decision, the infamy of which even his large services cannot hide." We also copied from the Courier, Mr. Phillips's reply, which the Daily could not "open its columns" to insert, which disposes of the main point of his censor's case so satisfactorily, that it may seem superfluous to add anything to it. But there are one or two thoughts suggested by the article in question, to which we may as well give utterance.

The writer first claims an exemption for Judge Story from censure for one of his public acts, because he is no longer among the living. But what a claim is this! Is there to be no more history because Judge Story is dead? Is the judgment of contemporaries or posterity to be defeated, like the judgment of a court of law, by the death of the party? A public act of a public man is the property of all men and of all time, and an attempt to screen it from censure on the ground that he is no more, would be monstrous, were it not so absurd. The common sense of mankind is too much for such sentiment run mad; and they will probably continue to do what they have always done, decide for themselves on the character of the actions of public men, particularly those affecting their own rights and liberties, without regard to the circumstance of their being alive or dead.

The writer next implies, if he do not assert, that the office of a Judge is too sacred to admit of profane criticism of his decisions. He seems to think that even the tarnished ermine of Bacon and of Parker should make "wise and just" men cautious how they describe their crimes in the terms they would apply to men of meaner estate. A strange doctrine, truly! and one, which, if it were generally received, might well bring back the days of Scroggs, and Jeffreys! One would think that the higher the office—the greater its power and influence—the more carefully does it behove us to scan the conduct of those that hold it, and the more distinctly to utter our opinion of its character. Justice is the due of all, of the living and the dead, of the high and low; and justice is all either have a right to expect.

The question is, in this case, did the decision pronounced by Judge Story on the Prigg case deserve the description given to it by Mr. Phillips? The writer does not state, as Mr. Phillips observes, what the decision was; and the inference which the uninformed would draw from what he says would be, that it simply affirmed that the Constitution gives the slave-master the right of reclaiming fugitive slaves. That the Constitution does this, no honest man, in his senses, ever denied. But the decision is, that the slave-master may seize and carry off his slave *without process of law*, if he can do so without opposition; and that, in case of resistance, he need only procure a certificate of a Justice of the Peace, he himself being a witness in his own case, to obtain quiet possession of him! That a free State has no right to provide a trial by jury to ascertain whether a man upon its own soil, and in the eye of its laws a citizen, belong indeed to himself or to another! This decision declares Slavery to be, by the fundamental law of the land, the paramount interest in the land, which is to overrule every other that interferes with it. Property in a sheep, if worth more than twenty dollars, must be decided by a jury; property in a man may be settled by any Midas in the commission of the peace, upon the *ex parte* evidence of the complainant! The trial by jury, the habeas corpus—all the safeguards of personal liberty—are abolished when they would put Slavery to an inconvenience. This decision places every man, (for it is notorious that Slavery is superiour to the prejudice of colour,) and especially the weak and defenceless, at the mercy of kidnappers, whenever he stirs from the neighbourhood where he is known. We will not repeat the epithet applied by Mr. Phillips to this decision, since it is so distasteful to his critic, but we will say that never did Star Chamber or Court of High Commission, never did corrupt Chancellor or servile Chief Justice, claim for any tyrant such a power as this!

The article says, "that it was the opinion not merely of Judge Story, but of the Supreme Court, which is certainly legal presumption of its correctness." This may be the *legal*, but it is by no means the *moral* presumption raised by this fact. That a slaveholding majority should construe the Constitution in their own favour is nothing surprising, and creates no presumption whatever of the correctness of the construction. Mr. Phillips has adverted to the fact that this view of the Constitution was as new as it was startling, and that the opinion of the profession and the practice of at least six States, were on his side of the question, before the Prigg decision. He has omitted to state, however, what must have commended itself most strongly to the mind of his antagonist, viz: *that the decision of the Court was not unanimous;* but that two of the Judges, (be their names ever honoured for it!) SMITH THOMPSON, of New-York, and JOHN MCLEAN, of Ohio, *recorded their dissent from the opinion of the majority!* These are names, the authority of which may well console Mr. Phillips for the contempt expressed by his critic as to his pretension to express a legal opinion. Judge Story was, in fact, the only Judge from a free State, who agreed in that opinion; and it was for this reason, doubtless, that his brethren chose that he should be made the organ to give it utterance. The only other Judge from a free State, was the miserable Baldwin of Pennsylvania, who displayed the worst of his extravagances on this occasion. He was of opinion that the provision of the Constitution executed itself, thought no legislation of Congress, or of State, was needed, and regretted that the Court had not decided that the master might, under all circumstances, seize and bring back his slave, without warrant from anybody.

It is no wonder that the admirers and friends of Judge Story are sensitive about this matter. They have reason to be so. They have lamented that he died so early. They have better cause to lament that he lived so long. It would have been a fortunate circumstance for his fame had he died five years before he did. Men dwell in the minds of posterity chiefly for some one marked act of their lives, which affects the interests or the destinies of mankind. This is the act of Judge Story's life, with which his name will be forever connected. A very inconsiderable proportion of mankind read law-books, and the fame which comes from having written them is confined to the limits of a small profession. Still fewer care anything about the learning or the acumen displayed in this great sugar case, or that great tea case, or in the patent case of Doe and Roe, or in the land case of Stiles and Nokes. But when a Judge decides that Massachusetts has no right to provide a trial by jury for one of her citizens claimed as a slave, but that he may be hurried into a life-long bondage, at the best, upon the certificate of a Justice of the Peace, on the oath of his kidnapper, such a decision sinks deep into the mind of the Age. It is a landmark as pronounced in history as Magna Charta, the Petition of Right, or the Act of Settlement; for it indicates the time, not,—as in these cases,—when Liberty was maintained, but when she was destroyed by law. It is a monument which marks the advance of the tide of Slavery, as it steals over this people, as those great events rear themselves to record the gradual progress of constitutional liberty. Such a shaft as this adheres in the general heart.—"*hæret lethalis arundo*,"—the barb of the arrow fixes it there forever, and men never do, and never should forget the hand that sent it home.

It will be well for Judges, and those who ever hope to be such, to remember that there is an appeal from the highest Judicature. That the Judge must leave the bench and stand at the bar of the public opinion of his own age and posterity. That Nemesis never sleeps, and that wrongs done to Liberty, even in the person of her humblest children, will never fail to be visited by a due retribution.

As a matter of course, such an article as this could not end without a profession of the writer's opposition to Slavery. Accordingly he affirms that he is "opposed to the institution of Slavery, perhaps as much as is Mr. Phillips." But he is pained by the "bitterness of speech" of the Abolitionists, and exhorts them to forsake their harsh language for words of love and gentleness. To show how well fitted he is to read them such a lecture, we will quote a few of his own epithets applied to Mr. Phillips and the persons with whom he acts. "Ferocity hardly human;" "ruthless intolerance, stronger than death and more pitiless than the grave;" "want of moral sensibility which puts him almost beyond the pale of human sympathies;" "bitterness of speech and ferocity of denunciation;" "fierce vituperation;" "violence, extravagance, intolerance, habit of evil speaking;" "tempestuous sensibility and wild fanaticism;" &c. &c.! "These be bitter words," my masters! We have no objection, however to his applying them to Mr. Phillips and the Abolitionists, if he thinks they deserve them. But if they deserve such epithets for what they *say* of slaveholders and their Northern abbettors, what language can furnish terms of denunciation adequate to describe what those slaveholders and their abbettors *do?*

Of one thing, however, this writer may be assured. However strong language Abolitionists may use in regard to Slavery and its supporters, *they mean exactly what they say.* There are no men in the world who use language with such precision, and weigh and consider their words with such religious care as they do. The sting of their words lies in their *truth, and exact adaptation to the case in hand.* Why do not the Abolitionists writhe under the "bitter speech" of this article? Simply because it does not touch them. Because, however well satisfied they may be of the good faith of the writer, in his almost comic denunciations of denunciation, they *know* that he is beating the air, and that not an epithet he uses is applicable to them.

"And so his taxing, like a wild goose, flies
Unclaimed of any man."

Why do the slaveholders and the pro-slavery parties and sects rage at the words of Anti-Slavery rebuke? Because, as Henry A. Wise once said, when asked this very question, (pardon the expletive, it is his, not ours) "because it is so d—d true!" Men are not roused to mobocratic rage by absurd falsehoods. If the Abolitionists are ever again subjected to popular violence, as this writer half intimates that they deserve to be, (a half intimation which is ever equivalent to a whole invitation to the mob,) it will not be because men believe them to be false and extravagant, but because they know them to be true and in earnest.

We are not disposed to question that this writer really believes that he is as much opposed to Slavery, as Mr. Phillips. But he is mistaken. The quality of their opposition is as different as day and night. His opposition is a *sentiment;* Mr. Phillips's is a *principle.* To him Slavery is an *abstraction,* about which men may honestly differ in opinion To Mr. Phillips it is a terrible *fact,* as real as murder, or incest, and infinitely more wicked, and one about which there can be no honest difference of opinion, and in which there can be no innocent participation. The writer satisfies himself with wishing that something might be done, and finding fault with those who are trying to do something. Mr. Phillips places himself by the side of the slave, and dedicates talents and eloquence, which might easily have commanded the objects of a vulgar ambition, to his service. There is this world-wide difference between Mr. Phillips and this writer. The one is in earnest; the other is not. They see the same object, with totally different eyes. We do not charge this writer with hypocrisy; we only impute to him self-delusion. He does not appreciate the horrible nature of Slavery, or he would aim his blows rather at it, than its assailants. When an enemy is laying waste a country, they are the men in earnest who gird themselves to the battle; not he who sits at home complaining of their zeal, or criticising their weapons.

There is this grand distinction between such Abolitionists as Mr. Phillips, and such opponents of Slavery as this writer. The former judge of men by the overt acts they do; the latter, by the opinions they avow. To the first, Slavery is *a malum in se*, a crime against God and Nature, wherever and by whomsoever committed. To the latter it is a grievous wrong and evil, but its guilt depends upon the state of mind of the person that commits it. So of the supporters of Slavery. The Abolitionists infer men's motives from their actions. Such opponents as this writer, judge of the character of men's actions from what they suppose to be their motives. "Nobody doubts that Gov. Briggs was sincere in his opinions," says this writer when he called for volunteers for Slavery! And who, pray, has a right to doubt the sincerity of Arnold's loyalty, when he proposed to give up West Point to the British! In short, to the Abolitionists, Slavery and pro-slavery are matters of *fact.* To the others, they are matters of *opinion.* The former apply themselves to the destruction of Slavery, in a method which they know by their experience to be the true one. The latter look on and philosophize, and find fault. The one mission may be the pleasanter of the two, but we cannot help thinking that the other will be the most effectual.

We copy from the London Patriot the following account of the proceedings of the Evangelical Alliance. It has been already published in the Liberator,—from which we take it,—but has probably not been seen by very many of our readers. As we shall probably have much of this new effort to stem the current of Anti-Slavery sentiment, the document is too important an one to be omitted:

EVANGELICAL ALLIANCE.—MEETINGS OF THE CONFERENCE.

THURSDAY, August 27.

The Rev. W. Patterson moved, and the Rev. James Pringle seconded, that the following Article to the list of the objects of the Alliance be added: "Facts relating to Slavery, and the condition of our brethren in bonds in every part of the world."

Rev. W. Patterson sustained his amendment by a reference to the enormity of the sin in question, and the importance of using every means for its removal, and to the fact that the committee had already acted, and to be consistent, there must be action in the Alliance. To pass over the subject in silence, after so much had been said and done, would be virtually sanctioning the evil, and sending forth the voice of this œcumenical council in support of the abominable system.

The Rev. J. Arthur remarked, that the introduction of the question of Slavery into the Alliance, either as a test of admission or matter of inquiry and removal, was, in his opinion, a wide departure from the design of the confederation. The Alliance was a Christian Alliance, (!!) and its design was the extension of religion, and particularly the promotion of brotherly love. But if they introduced the system of Slavery, they were attempting to embrace the civil relations of men, and enter the political arena, for Slavery was wholly a thing of law. (!!) He considered it just as suitable to inquire into the system of caste, in India, as to inquire into the system of Slavery in America.

The Rev. E. N. Kirk remarked, that so long as the Alliance confined itself to the one, simple, glorious object,—the promotion of Christian union, (!!) success would attend them; but if they attempted to assume an aggressive attitude against a multitude of evils, they would not only find themselves in conflict with others at a hundred points, but at variance with themselves, and at length split in pieces. The brethren could bring forth resolutions on the subject of public morals, and on the desecration of the Sabbath, if they chose; they could introduce American Slavery if they thought best; but the American brethren would expect an opportunity of standing up, and coolly and calmly state their views and circumstances, with reference to it. He fully believed that it would hazard the very existence of the Alliance.

The amendment, by consent of the Conference, was withdrawn for the present, and the Article, as previously amended, was re-read.

It was determined to consider the clauses of the motion *seriatim.*

The Rev. J. H. Hinton moved, and the Rev. J. V. Himes seconded;—"That in the first clause after the words 'those persons,' the words 'not being slaveholders,' be inserted.

Mr. Hinton remarked, that he regretted the necessity for bringing forward this subject. But he was not responsible for its introduction, or for the calamitous results which might follow. Those were responsible who were connected with this abominable system, and who, while being more or less implicated, had been admitted members of this organization. He greatly feared that if the amendment which he proposed was not adopted, some slaveholders would find their way into the Alliance. And, as such, he could not receive or extend to them the right hand of fellowship, or recognize them as Christians. He advocated the adoption of the amendment from what had been already done by the committee in the preliminary meetings. He referred to the resolutions adopted at Birmingham, and the subsequent proceedings, and insisted that consistency required that they should persist in their resolution to exclude all slaveholders. In the second place, the pledged position of a large portion of British Christians demanded it. Their deep-seated abhorrence of the system, and the resolutions adopted in various ecclesiastical bodies, rendered it impossible for them to have any fellowship with slaveholders. And, in the third place, the attitude of slaveholders themselves required it. Slaveholding was man-stealing; and when he could acknowledge a sheep-stealer as a Christian, he could acknowledge a man-stealer as one. He should, doubtless, be told, that slaveholders were in peculiar circumstances, and that many of them are good, kind, hospitable, &c. All that went for nothing with him, so long as the fact remained that he was a man-stealer. Will you admit the man-stealer, with all his guilt, and exclude the man who does not believe in the water-baptism? I may be told, (said Mr. Hinton,) that we should leave this subject to our American brethren, who understand the circumstances better than we do, and to whom it belongs to remove the evil. I have seen American brethren before to-day, and am not wholly ignorant on this subject. I have heard the opinions of men as able and worthy as our brethren who are members of this Alliance. We have but a part of the American Church here. The Abolitionists are not represented in this body. And if we are going to prop up American Slavery by this Alliance, I consider it a most unfortunate movement.

Mr. Himes, who seconded the motion, is a disciple of Mr. Miller, whose theory respecting the end of the world, created some excitement in the United States a few years since. He spoke of the corrupting influence of Slavery, and the importance of preserving the Alliance in its purity from all contamination with it. He expressed his strong sympathy for the slave, and his anxiety that the Alliance should give no countenance to this worst of abominations, but should bring the whole weight of its influence to bear upon the system.

Before any further remarks were made, Sir Culling called the attention of the audience to the silence and calmness manifested by our American brethren, and expressed his admiration of the grace of God in enabling them to listen to remarks, which must have cut them to the heart's core, with so much Christian meekness. (!! !)

Rev. Mr. Brainerd, of Philadelphia, made a few observations. He was sorry that this subject had been introduced to disturb the *delightful harmony (!!)* which they had enjoyed. He did not wish to make a speech. He would leave that for older and cooler heads. But he hoped if the discussion must come, that it would be conducted in a proper spirit.

Dr. Cox, of New-York, also expressed similar regrets, and remarked that he would wait for others, though he was prepared to speak.

The Rev. Mr. Pomeroy, from Maine, United States, alluding to a remark of Mr Hinton, that the Abolitionists were not represented in the Alliance, remarked that he believed he had been considered an Abolitionist for twelve or fifteen years past. (!!) He would refer the brethren to men well-known, (naming five or six leading Abolitionists of England,) of whom they could learn whether he was or not. He believed, also, that he was not the only Abolitionist who was a member of this Alliance. He divided the Americans, with reference to Slavery, into three classes. There was first a very small (!!) and decreasing number in the slave States, who advocated the propriety of Slavery. There was a second class, which embraces a large majority of the population, particularly those in the northern States, who are not technically Abolitionists, and yet are decidedly opposed to Slavery. (!!) They do not belong to any Abolitionist Society for various reasons, and yet are *sighing* and *crying* to be delivered from this evil. (!!) Besides these, there is a class technically known as Abolitionists. He hoped that this state of things would be borne in mind (!!) in speaking upon the subject. He insisted, also, that we must make a distinction between *the system* and *the individuals* included in it. (!!) And though he had never made an apology for Slavery, (!!) he was deeply anxious that the subject should be *kept in abeyance* for a short time, and not be suffered to rend the Alliance. (!!)

Dr. Smyth, of Charleston, South Carolina, opposed the introduction of the subject. First, it was *unnecessary* to introduce it. The question was not of such a character as to oblige any one to thrust it on us just at this time. In the second place, it was *inexpedient.* You hazard the existence of the Alliance by so doing. You implicate France as well as the United States. You introduce a subject that is *essentially political (!!)* in its nature, nay, a national question, which will awaken all the low, vulgar feelings of political animosity. It is a subject respecting which you are divided amongst yourselves. It is one altogether inappropriate to the objects of the Alliance, which seeks to unite us in Christian love. (!!) It conflicts with some of the fundamental principles which we have just adopted; such as a disavowal of any attempt to define the limits of Christian brotherhood, (!!) and an acknowledgment of the right and duty of private judgment in the interpretation of the Scriptures. It opens a door for the admission of a multitude of other distracting subjects. With equal propriety might we introduce the topic of Church and State, or intemperance, or any other crying sin.

Dr. Patton, alluding to a remark of Mr. Hinton's respecting the responsibility of introducing this agitating subject, spoke of the time when the resolutions respecting Slavery were received by the American brethren. It was after they had made all their preliminary arrangements for leaving home to attend the meeting. Some of them had embarked, others were on the eve of departure; and it was too late to attempt any alteration, or enter any protest. He could assure the brethren, that if the resolutions had been received earlier, they would have prevented the attendance of numbers who are now present. Their brethren felt embarrassed on receiving them, and did not know what to do. But since they had only been adopted in the Aggregate Committee, and could be altered when all were assembled, they had concluded to attend. Such being the facts, he submitted the question, where the responsibility of introducing this subject rested? They had crossed the water to attend the meetings of the Alliance, at considerable expense, and some of them with much suffering. And it was not to witness the birth of a British child, or form a mere local organization, but an Alliance

against Slavery. The products of free labour were becoming articles of trade, and thus the price of the slave was lowered. (!!) He thought letters might be written, urging, and arguing; but never let it be a test of admission. If it were, the Alliance would be a great glorification meeting, and would end in nothing. The Anti-State Church question might, with as much reason, be introduced. The American Church had less power than it was supposed. Individual States must be worked upon to effect this change.

The Rev. Dr. Wardlaw said, they stood on critical ground, but to him the position was firm; all were of one mind in opposing Slavery. He believed it sinful, and to admit the slaveholder would be to sanction a great moral evil. He suggested an amendment which would express their abhorrence of the system, but would not make it a test of admission. (!!)

The Rev Alex. Monroe wished to follow the spirit of the New Testament, which would lead them to *remain silent*. (!!!) Who knew, but in less than seven years all the evil would be banished?—But this effort would make of one, three Alliances—English, American, and Continental; and why should this be?

The Rev. Dr. Patton moved, and the Rev. A. D. Campbell seconded, the adjournment; and the Rev. J. Tod Brown having engaged in prayer, the assembly broke up.

The scene at this time is most exciting. The combatants have laid aside their armour; they have risen from the conflict, but it is only for a time.—Groups are collected together; knots of disputants are talking loudly and decidedly; the hard words and not softer blows in Conference seem to have created the desire for keeping up the skirmish, and the words, "our laws," "freedom," "colonization," "colour," "public opinion," are heard on every hand. Close to me stands American patriarch, (Beecher,) whose eyes are moist with tears: "Brethren, you are too warm. Remember the work you have to do, and be wise." Whatever else may have characterized the opening discussion there is most evidently, on the part of our Transatlantic brethren, a firm resolve to throw themselves into a full and fair inquiry, and most nobly have they sustained the rough usage which in the case of some speakers they have met with. The whole of their body, about sixty, have just now retired, (while the other members are dining,) that they may *spend the interval in prayer*. (!!!)

AFTERNOON SITTING.—On the re-assembling of the Conference, at five o'clock, a great change might be observed. The absence of the Americans from the dinner-table had created at first some surprise, but when the cause was known, a solemn (!) feeling seemed at once to overwhelm the assembly. The effect was good—a purifying influence had been at work—there was a meekness of deportment, gentleness of tone, and charity in the look that told it.—The men who went out to pray as those cast down, and saying from the bottom of their hearts, "Lord, we know not what to do, our eyes are up unto Thee," returned with a firmer step and more cheerful countenance. (Bah!) The Rev. F. A. Cox, presided over the devotional exercises, and Mr. Hargrove and Professor Lorimer engaged in prayer. The chairman then addressed the Conference upon the portion of Scripture contained in Rev. v. after which

Sir Culling Eardley Smith took the chair, and the discussion of the amendment of the Rev. J. H. Hinton was resumed by the Rev. Dr. Patton, the mover of the adjournment. The discussion commenced with all vigour, and was throughout conducted most dispassionately and courteously. It is impossible to enumerate the speakers, much less the substance of their remarks; but there were some who were very conspicuous in the discussion. The Rev. Dr. Ewbank's remarks *were most decidedly in favour of the admission of slaveholders;* it was not systems so much as men that they were to attack. If the system of Slavery was to be denounced, and by men who directly or indirectly participated in the system, what would become of him as connected with a system of religious worship, which "destroyed more souls than it saved?" (!!) Mr. Pringle, Dr. Patton, Professor Emory, and Dr. Wardlaw followed. The latter contended strongly against the omission of this test to membership, and spoke with that calm, imperturbable dignity which so strikingly characterizes him. Professor Emory, with those deep feelings which showed the sincerity of his heart, urged most pointedly the insertion of the resolution. The excitement of the discussion was then growing intense, and the same determination was evinced by both parties to *yield nothing* of their respective principles. To check this, however, the amendment was, with the consent of the Conference, *pro. tem.* withdrawn.

The Rev. Dr. F. A. Cox moved, and the Rev. Edw. Bickersteth seconded:—"That the motion now before the Conference,—the amendment proposed by the Rev. J. H. Hinton, together with other suggestions offered by members of the Conference thereon, be referred to the following committee for mature consideration, and that they reported to the next sitting of the Conference:—Revs. Dr. Beecher, Dr. Cox, (New-York), Dr. Patton, Dr. Schmucker, Dr. Olin, Dr. Erskine Mason, S. L. Pomroy, E. N. Kirk, Dr. De Witt, Dr. Skinner, Mr. Brainerd, Dr. Baird, Professor Elton, Dr. Peck J. V. Himes, Dr. Bunting, E. Bickersteth, B. W. Noel, J H. Hinton, T. Scales, I. Nelson, A. Monod, T. Binney, Dr. F. A. Cox, Dr. Morrison, A. Gordon, Dr. Wardlaw, Dr. Urwick, Dr. Alder, W. M. Bunting, A. S. Thelwall, Dr. Massie, G. Osborn, R. Eckett, Dr. Tholuck, J. Burns, and Dr. Hoby; and J. S. Blackwood, L. L. D. Sir C. E. Smith, J. Hamilton, J. Stanfield, J Henderson, T. Farmer, B. Baker, R. T. Haynes, and S. E. Morse, Esqrs."

The Rev. Jacob Stanley then pronounced the benediction, and the Conference adjourned to Saturday, at 10, a m.

SATURDAY, AUG. 29.—The Conference assembled this morning, at ten, A. M.

Captain Caldwell moved, and the Rev. W. Bevan seconded, "That the Rev. Thomas Waugh preside over the devotional exercises."

The 79th hymn in Wesley's Selection was sung, parts of Philippians, i. and ii. were read, and the Rev. Thos. Mortimer engaged in prayer; at the conclusion of which, the Rev. W. Bevan reminded the Conference that the committee were in deliberation in another apartment upon the Slavery question, and suggested that special devotional exercises should be continued on their behalf, that the Holy Spirit might guide them to a harmonious and satisfactory issue. (oh! oh!)

The Conference then sung the 680th hymn, Wesley's Hymns, and the Rev. Johnathan Edmonson engaged in prayer. After this, the 72d Psalm was sung, and the Rev. T. R. Birks engaged in prayer.

Sir Culling Eardley Smith then took the chair, and the minutes of the previous sitting were read and confirmed.

Thomas Farmer, Esq. moved, and the Rev. A. D. Campbell seconded, "That a collection be made at the fourth public meeting, on Monday, the 31st instant.

The Rev. Dr. Bevan then read the 138th Psalm, and further implored the Divine blessing on behalf of the Special Committee. (Bah!)

The Rev. Dr. Cox reported progress on behalf of the Special Committee, and moved:—"That the committee have leave to continue their sitting, and that the following members of the Conference be added to their number: Revs. Dr. Barth, M. Hoffman, M. Fisch, Dr. Emory, M. Bonnet, M. Bost, and M. Frossard.

This was seconded by Mr. Bevan, and carried.

The 1st hymn in the Liturgy of the United Brethren was then sung, and the Rev. Lord Wriothesley Russell read the 6th of Daniel.

The Rev. Dr. Stearne further entreated the direction of God on behalf of the committee in a most impressive and *beautiful* prayer. (Stuff!)

The Rev. A. D. Campbell then read the psalm, and Sir Culling Eardley Smith read the Litany and concluding prayers in the service of the Church of England.

The Rev. W. Bevan reported that the committee had not arrived at a conclusion, and that they advised an adjournment of this Conference to Monday. Upon this, Rev. Norman Mac Leod moved, and the Rev. Dr. J. B. Bennet seconded, "That the Conference adjourn to Monday, 10, A. M.; but the motion was negatived."

The Rev. Dr. Carlile, of Dublin, moved, and the Rev. Dr. Smyth (Charlestown) seconded,—"That a message be sent to the Committee requesting them to take ample time for the mature consideration of the question now before them; and that in the meantime, the Conference proceed to the consideration of the miscellaneous resolutions at the close of the paper prepared by the Select Sub-Committee." The resolution being carried, the Rev. Henry Girdlestone moved, and Rev. Pharacellus Church seconded,—"That as the Christian Union which this Alliance desires to promote, can only be obtained through the blessed energy of the Holy Spirit, it be recommended to the meeting present, and absent brethren, to make this matter the subject of simultaneous weekly petition at the throne of grace, in their closets, and families; and the forenoon of Monday, is suggested as the time for that purpose. (!!) And that it be further recommended that the week beginning with the first Lord's day in January each year, be observed by the members and friends of the Alliance, throughout the world, as a season for concert in prayer on behalf of the great objects contemplated by the Alliance." (!!) This proposition having been adopted, the Rev Lord Wriothesley Russell moved, and the Rev. Dr. Carlile (Parsontown) seconded,—"That in seeking the correction of what the members of this Alliance believe to be wrong in others they desire, in humble dependence on the grace of God, themselves to obey, and by their practice and influence to impress upon others, the command of Christ, to consider first the beam that is in their own eye; that they will therefore strive to promote, each in his own communion, a spirit of repentance and humiliation for its peculiar sins; and to exercise a double measure of forbearance in reproving, where reproof is needful, the faults of those Christian brethren who belong to other bodies than their own."

In the afternoon, the Rev. Dr. F. A. Cox presented the following report of the Select Committee, which was read by Rev. Dr. S. H. Cox:—"In respect to the necessity of personal holiness, the Alliance are of opinion that it is recognized in the article of the basis—on the work of the Spirit; and in reference to various social evils existing in countries within the circle of this Alliance, such as the profanation of the *Lord's day*, intemperance, dueling, and the sin of Slavery,—they commend these and similar evils to *the consideration of the branches*; trusting that they will study to promote the general purity and the Christian honour of this confederation by all proper means. And in respect especially to the system of Slavery, and every other form of oppression in any country, the Alliance are unanimous in deploring them, as in many ways obstructing the progress of the Gospel; and express their confidence that no branch will admit to membership slaveholders, who, *by their own fault* continue in that position, retaining their fellow-men in Slavery, *from regard to their own interests.* (!!!)

The Rev. J. H. Hinton moved, and the Rev. A. Hopkins seconded, "That the Report now received be adopted."

The Rev. John Nelson then moved, and H. Stanfield, Esq. seconded "That, whereas, it is impossible for this Conference to legislate for particular cases or exceptions, no slaveholder be admitted to a branch of the Alliance." The amendment was, however, negatived, and the motion was carried.

After a hymn had been sung, the Conference remained for a short period in silence. Rev. Thomas Binney then engaged in prayer and pronounced a benediction. The Conference, instead of adjourning at one, as usual, sat continuously till ten o'clock Very many of the members have left the Conference, and returned home.

MONDAY, August 31.—On motion of the Rev. Dr. Morrison, the Rev. Dr. Alder presided over the devotional exercises, which consisted, as usual, of Psalms and Hymns, the reading of the Scriptures, and prayer offered by the Rev. Gorham D. Abbott and the Rev. Dr. Massie.

Sir Culling Eardley Smith then took the chair; and, the minutes of the previous sitting having been confirmed the Rev. Mr. Massie moved, and A. G. Elles, Esq. seconded, "That the members of the Aggregate Provisional Committee of the four English divisions now in town, meet at the close of this session," which was carried.

The following is the description of the scene which the hall now presented:—

"FREEMASONS'-HALL, Monday, 10 o'clock.

"The Conference has just assembled, and the American delegates, who have been breakfasting at Spring-Gardens with Sir Culling Smith, have made their appearance. Care rests upon every countenance. Depressed looks and anxious faces are to be seen on every hand. It is quite evident that the settlement of Saturday night, was not the decision of calm reflection, so much as a hasty compliance, for union's sake under intense excitement, with that which involved compromise and concession. Sir Culling is pale and restless, the Secretaries grave and full of foreboding; while the leaders of the three sections are all earnest in conversation upon the evident course things must take during the sitting. Nothing could be more unfortunate than the present position of affairs. It is thought that the Alliance must be broken up; and the protest shows the strong feelings of the main body of foreign delegates.

"These all deplore the introduction of the question of Slavery at all; and, though the resolution was adopted almost unanimously, it is now the determination of the Americans to re-open the subject. This attempt, it is believed, Sir Culling will strenuously resist; but there is little doubt the question will be re-committed for a report. The British delegates, under the influence very much of the Church party, are resolved to stand by their tests, and not to yield to that of Slavery. The Americans say most positively, that, though they voted in favour of it on Saturday, they must oppose it with all their force to-day; for there can be no American branch which shall exclude the slaveholder; while the continental delegates are equally armed, feeling that not only the eighth and ninth articles will obstruct their progress, but that the Slavery test will not be more palatable in France, than on the other side of the Atlantic. It is understood that the protest signed on Saturday, will not be presented officially; and as the document is not public, we do not feel at liberty to mention names, or to refer to the portions upon which the non-contents take their stand. It is, however but just to say, that this document was not signed by several of the gentlemen who voted for the resolution respecting slavery.

"Dr. Cox, who spoke for the Americans, remarked, that with one exception (Mr. Himes) they were all agreed; they thought, upon mature reflection, that the question of Slavery must be left in abeyance. The question might be asked, Does not this break up the general organization? He thought not; their doctrinal basis was decided; their objects were fixed. The test of membership must be left open, and, in the mean time, local organizations must be carried out at the discretion of their respective supporters, and in accordance with circumstances. If the American branch should admit the slaveholder, and the British branch will not, when they next meet, they must determine to go on separately. It must be an open question; if not, far better let them at once dissolve."

The Rev. Mr. Bunting moved, the Rev. Dr. Schmucker seconded, and the Rev J. H. Hinton supported, "That the resolution brought up by the Special Committee, and adopted by the Conference at the previous sitting, be placed among the miscellaneous resolutions, and not under the head of 'General organization;' whereupon, the Hon. Justice Crampton moved, and Thomas Framer Esq. seconded, 'That the concluding clause of the resolution, viz: 'and in every respect especially to the system of Slavery, and every other form of oppression in any country, the Alliance are unanimous in deploring them, as in many ways obstructing the progress of the Gospel; and expresses their confidence, that no branch will admit to membership slaveholders, who, by their own fault, continue in that position, retaining their fellow-men in Slavery from regard to their own interest,' *be rescinded.*" (!!!!)

The amendment, by consent of the Conference, was, *pro tempore*, withdrawn.

The Hon. and Rev. B. W. Noel then moved, and the Rev. Dr. Beecher seconded, "That the whole matter involved in the motion, with the amendment proposed by Mr. Justice Crampton, be referred to the consideration of a Committee, and that the committee consist of Hon. Justice Crampton, Thomas Framer, Esq. Rev. Dr. Beecher, Rev. Dr. Cox, (New-York,) Rev. Dr. Patton, Rev. Dr. Schmucker, Rev. Dr. Olin, Rev. Dr. Erskine Mason, Rev. L. S. Pomroye, Rev. E. N. Kirk, S. E. Morse, Esq. Rev. Dr. De Witt, Rev. Dr. Skinner Hon. and Rev. B. W. Noel, Rev. J. H. Hinton, Rev. Thomas Scales, Rev. Ad. Monod, Rev. Thomas Binney, Rev. Dr. F. A. Cox, Rev. Dr. Morrison, Rev. Amberemombie Gordon, Rev. Dr. Wardlaw, John Henderson, Esq. Rev. Dr. Ulwick, R. T. Haynes, Esq. Rev. Mr. Brainerd, Rev. Dr. Baird, Professor Elton, Charles Baker, Esq. J. B. Bacon, Esq. Rev. Dr. Peck, Rev. J. V. Himes, Sir C. E. Smith, Rev. Dr. Bunting, Rev. Edward Bickersteth, Rev. Dr. Alder, Rev. W. M. Bunting, John Hamilton, Esq, Rev. A. S. Thelwall, Rev. Dr. Massie, Rev. G. Osborn, Rev. Robert Eckett, Rev. Dr. Tholuck, Rev. Jabez Burns, J. S. Blackwood, Esq. L. L. D. Rev. Dr. Hoby.'"

This proposition having been carried, the Rev. Dr. Skinner pronounced the benediction, and the Conference adjourned to Tuesday.

The following documents were laid on the table of the Conference:

PROTEST AGAINST THE RESOLUTION RESPECTING SLAVERY.—No. 1.

With all due deference to the wisdom of this Conference, and with the most earnest and prayerful solicitude for the great object which its members are endeavouring to promote, I am constrained by a clear and deep conviction of my duty to God and to my fellow-men, to record my dissent from the resolution adopted at the close of the session on Saturday evening last, respecting slaveholders.

I respectfully enter my protest against the resolution—

1. Because it was adopted amidst great excitement, when several members of the Conference were unable to make such inquiries concerning its practical bearing as they felt necessary to make before voting for its affirmation.

2 Because it excludes "personal holiness" from the rules of admission to the Evangelical Alliance; and decides the right of membership by matters of opinion.

3. Because it intimates a court of inquiry regarding matters of personal property; and legislates for peculiar circumstances, and private interests, to the detriment of the general welfare of the Church of Christ.

4. Because it fails to secure that unanimity for which it was proposed, and virtually breaks up the Alliance, as several of the members, most interested in it, protested against it, and refused to be bound by its provisions.

5. Because, taken in connection with other propositions already adopted by this Conference, it constitutes the Evangelical Alliance so as, practically, to exclude *conscientious and godly men, who have been living martyrs to the cause of freedom*, and actually to admit *slaveholders*, who may choose to affirm, *that their sin in holding their fellow-men in bondage is not their own fault, or for their own advantage.*

For these reasons, I am constrained to record my dissent from the resolution above named, and to beg that this, my solemn protest, may be entered upon the minutes of the Conference.

ALEXANDER KING, Independent Minister.

Freemasons'-hall, Monday, August 31, 1846.

PROTEST AGAINST THE RESOLUTION RESPECTING SLAVERY.—No. II.

To the Conference now sitting in Freemasons'-hall.

The undersigned request that their names may be entered upon the minutes of the Conference, as dissenting from the minute upon the subject of Slavery, adopted by the Conference on Saturday evening last.

Thomas Smyth,	Sidney E. Morse,
Erskine Mason,	Eben. Mason,
Edw. P. Humphrey,	Robert Carter,
R. T. Haines,	M. B. Hope,
Thos. Dewitt,	Gorham D. Abbott,
John B. Anger,	Robert Emory.

AUGUST 31, 1846.

III. EXPLANATORY STATEMENT.

We, the undersigned members of the Evangelical Alliance, from America, beg leave to present to the Conference the following explanatory statement:

The Conference of Christian brethren from all parts of the world, which has just formed the Evangelical Alliance in this city, was convened on the invitation of the committee of a smaller Conference, which held its first meeting in Liverpool in October last. *The document of invitation sent out by the Liverpool Committee*, contained the doctrinal basis which has since been adopted, with some variations, as the foundation of the new Alliance; but *there was no allusion in this document to the subject of Slavery.* On our arrival in London to aid in forming the Alliance, most of us signed the following paper:

"Heartily desirous of promoting the great object contemplated by the proposed Evangelical Alliance, and *approving of the doctrinal basis and principles contained in the accompanying document*, I consent that my name be enrolled as a corresponding member.

The "document" referred to in this paper was the document to which we have already alluded, and made no mention of Slavery. At the same time, the attention of most of us was directed to a *separate paper*, of which the following is a copy:

"PROPOSED EVANGELICAL ALLIANCE.

"*Provisional Committee.*

"Extracts of the Minutes of the London Division, July 7, and July 21, 1846.

"Resolved, That American brethren, on their election as Foreign Corresponding members, be enrolled as such, on their signature being attached to the form already adopted for English members, at the same time directing their special attention to the resolution on Slavery, adopted at the aggregate meeting at Birmingham, with reference to their individual concern in the same.

"Resolved, That *the Minute with respect to slaveholding*, adopted at the Birmingham aggregate meeting, be put before brethren, who may come to the august Conference, *from all countries whose Governments tolerate the practice* in question among their subjects."

"Resolution adopted at the meeting of the Aggregate Committee at Birmingham, March 31, 1846, and following days:

"That while this Committee deem it unnecessary and inexpedient to enter into any question at present on the subject of slaveholding, or on the difficult circumstances in which Christian brethren may be placed in countries where the law of Slavery prevails; they are of opinion that *invitations ought not to be sent to individuals, who,* WHETHER BY THEIR OWN FAULT, OR OTHERWISE, *may be in the unhappy position of holding their fellow-men as slaves.*

"ALEX. DIGBY CAMPBELL,
"EDWARD STEANE, } *Official Sec'ries.*"

We understand that some of our British brethren are under the impression that we have subscribed an approval of these resolutions. *This is a mistake.* The document we approved and subscribed, was the document containing the doctrinal basis. These resolutions were on a separate paper, to which the attention of most of us, was directed; but we were not required to subscribe them or approve them. *Most of us made our protest against them.* We regarded them as *highly objectionable*, and particularly for the following reasons:

1. They were *irrelevant* to the matter in hand. They had nothing to do with the proper object of the Alliance. The Alliance is a union, for purposes exclusively religious, of evangelical Christians who agree in the great doctrines of the Gospel. Slavery is a creature of the law; and, although it draws great moral evils in its train, and we are all heartily opposed to it, and ready, *in any proper way*, to promote its removal, we do not think that the subject comes within the province of this Alliance.

2. The resolutions came too late. The original card of invitation, with no allusion in it to Slavery, was widely circulated and extensively acted on by ecclesiastical bodies in America, soon after it was issued; and many who had accepted it had crossed the Atlantic before they met with the Birmingham resolution. As this resolution, if adopted by the Alliance, would change its whole character, and exclude not only Christian slaveholders, but the great body of evangelical Christians in the non-slaveholding States of America, who are in Christian communion with them, it should have been adopted, if adopted at all, before the invitation was sent. It was too late to do it afterwards.

3. The first of the London resolutions is *offensive to us, as Americans.* Why the wholly needless specification of "American brethren," in connection with Slavery?—Why was it not said at once, "Brethren from all the countries whose Governments tolerate Slavery? Why the prominence given to America in this matter? If we did not know that our British brethren are incapable of intending to offend us—if we had not received explanations which convince us that the London Committee, when they passed their second resolution, intending to correct that which would be deemed objectionable by Americans in the first, and that it was only through inadvertence that the first resolution was allowed to remain in its present shape, we should feel constrained to express our regret in strong language. As it is, we have only to rejoice that the matter admits of such explanation.

4. The Birmingham resolution is calculated to wound the feelings of unoffending Christian brethren in the slaveholding States, and to retard the abolition of Slavery.

If the Christian brethren placed, (in the terms of the resolution,) "by no fault of their own," in an "unhappy position," involving strong temptations and severe trials nevertheless, conduct themselves worthily, they merit on that account, in our view, the sympathy of their fellow Christians, and, especially, of those who are sincerely seeking the removal of the great evil from which their temptations and trials arise. This is not the time to inquire whether the American churches have, or have not, all done their duty in regard to this subject; but there seems to us to be a singular impropriety in singling out such brethren for the stigma of exclusion from Christian fellowship. In their "difficult circumstances," they need the encouragement and support of the counsels and prayers of their fellow-Christians, and, if Slavery is ever to be abolished in the Southern States of America, we need such men to take the lead in the movement.—There is in these circumstances, in our view, weighty reason, not for non-intercourse, but for closer Christian union. It is well known to us, that many Christian slaveholders are in their principles and feelings, entirely opposed to Slavery, and are prepared to make *all the efforts and sacrifices in their power* for the removal of the evil, AS SOON AS PRACTICABLE. But it ought to be known to our European brethren, that Slavery cannot at once be abolished in any State of the American Union, except by the Legislature of that State; that the citizens of non-slaveholding States can only act on the subject by moral influence, and that this influence is to be exerted chiefly on and through Christians in the slaveholding community. It is because we have great confidence in the piety and intelligence, and in the constantly increasing number of godly men in the slaveholding States, that we look with increasing hope to the entire removal of American Slavery. We deeply sympathize with these brethren under the heavy responsibilities they are called to bear. Our duty, no less than our Christian affection, *impels us to maintain intimate relations with them*, and we could not, without a grievous offence against the best hopes of religion and humanity in the South, as well as against our own consciences, consent to any action which would imply a want of Christian confidence in them, or which might endanger our amicable and fraternal relations with this portion of the American Church.

John B. Anger,	Thos. H. Skinner,
H. N. Brinsmade,	Stephen Olin,
Edw. P. Humphrey,	Erskine Mason,
T. Spicer,	Robert Emory,
Thomas Smyth,	R. T. Haines,
Eben. Mason,	S. S. Schmucker,
A. T. Hopkins,	Gorham D. Abbott,
Merritt Caldwell,	J. B. Merwin,
Robt. Carter,	Abraham Pollumus,
Edw. N. Kirk,	A. B. Van Zandt,
Thomas De Witt,	Charles Butler,
Sidney E. Morse,	Oscar H. Gregory,
Geo. Peck,	R. D. Mussey,
Wm. Patton,	B. Kurtz,
R. Baird,	M. B. Hope,
Thomas Brainerd,	Wm. Livesey.

LONDON, August 28, 1846.

Communications.

Coloured Seamen—Their Character and Condition.

No. III.—[Continued.]

Statistics of coloured seamen imprisoned in Southern and foreign ports.

In order to get at the truth, in regard to the number of coloured seamen imprisoned in Southern and foreign ports, I shall be under the necessity of making further extracts from the laws of the State of Louisiana, enacted in the spring of 1842, which makes the person liable to be punished by imprisonment FIVE YEARS—and if found in the State thirty days after, shall be indicted therefor, and on conviction, shall be punished by *imprisonment at hard labor for life.*

SECTION 1. Be it enacted by the Senate and House of Representatives of the State of Louisiana, in General Assembly convened, that from and after the time specified in this act, no free negro, mulatto, or person of colour, shall come into this State, on board of any vessel or steamboat, as a cook, steward, mariner, or in any employment on board said vessel or steamboat, or as a passenger; and in case any vessel or steamboat shall arrive in any port, or harbour, or landing, on any river of this State, from any other State or foreign port, having on board any such free negro, mulatto, or person of colour, the harbour master, or other officer having charge of such port, or any person or persons residing at or near said landing, shall forthwith notify the nearest Judge or Justice of the Peace, in the parish in which said port or harbour or landing is situated, of the arrival of said vessel, or steamboat, whereupon the said Judge or Justice of the Peace shall immediately issue a warrant to apprehend and bring every such free negro, mulatto, or person of colour, before him; and on the execution of said warrant, by bringing before him such free negro, mulatto or person of colour, he shall forthwith commit him or her to the parish jail, there to be confined until said vessel or steamboat shall be ready to proceed to sea, or to her place of destination, when the master or commander of such vessel or steamboat, shall, by the written permit or order of the said Judge or Justice of the Peace, take and carry away out of this State, every such free negro, mulatto, or person of colour, and pay the expenses of his or her apprehension and detention.

SEC. 3. Be it further enacted, etc.—That if the master or commander of any vessel or steamboat, on board of which any free negro, mulatto, or person of colour, shall have been brought into this State, shall refuse or neglect to transport and carry out of this State, such free negro, mulatto, or person of colour, then the said Judge or Justice of the Peace shall order the same to be done by the Sheriff of the parish, and in the parish of New Orleans by either of the sheriffs or marshal of New Orleans, who shall thereupon be bound to transport or send out of the State, such free negro, mulatto, or person of colour, at the proper cost and charge of such free negro, mulatto, or person of colour, if he or she have the means to pay the same, and if not, at the expense of the State, to be paid out of the penalty recovered under this act or otherwise, on the warrant of the said Judge or the Justice of the Peace.

SEC. 4. Be it further enacted, etc.—That every free negro, mulatto, or person of colour, who, after having been transported or sent out of this State, in pursuance of this act, shall return into it, shall on conviction thereof, before a court of competent jurisdiction, be punished by imprisonment at hard labor for five years; and if such free negro, mulatto, or person of colour, shall be found in this State, thirty days after the expiration of said imprisonment, he shall be indicted therefor, and on conviction, shall be punished by imprisonment at hard labor for life.

SEC. 6. Be it further enacted, etc.—That any person who shall introduce or bring into this State any free person of colour, in violation of this act, shall be punished on conviction thereof, by fine, not exceeding two hundred dollars for the first offence, and for the second, by imprisonment not exceeding six months, and by a fine not exceeding one thousand dollars.

SEC. 7. Be it further enacted, etc.—That any person who shall employ, or harbor, or entertain as a boarder, or lodger, any person of colour, residing in this State contrary to law, shall, on conviction thereof, be punished by a fine not exceeding two hundred dollars for each offence.

The reader will please notice that in the laws of Louisiana, no provision is made, (as is the case with South Carolina,) that these acts shall not extend, or that coloured seamen shall be exempted from imprisonment who have arrived in the State by SHIPWRECK, or STRESS of WEATHER, or UNAVOIDABLE accident, or who shall arrive in the State, in any port or harbour, employed as mariners, cooks, or stewards, in any vessel of WAR of the United States, or on board any national vessel of the navies of any European or other powers in amity with the United States; but all are liable to be seized upon and thrust into prison on account of their colour. A case in point. Here is a letter addressed to me three years ago, by a Robert Anderson. It will speak for itself:

NEW-YORK, March 7th, 1843.

Mr. William P. Powell—Dear Sir:—I have been in New Orleans six months, in the United States schooner Essex, Captain Charles Wolf. I sailed from New Orleans to Florida, and then back to New Orleans; on our arrival, two officers came on board the schooner and wished to know my name. I told them Robert Anderson, and they asked the steward his name, and he told them John Burton. They took us both out of the vessel, and put us in prison, and kept us there TWENTY-ONE days. We had to pay fifty cents a day for board. They gave us ONE loaf of bread, which costs THREE cents, and ONE half pound of beef and pork, and TWO potatoes, which is to last TWENTY-FOUR hours. No tea or coffee unless we put our hands in our pockets and buy it. If we want any hot water to shave or to use we must pay extra. They don't give us any bed to lay on, unless we get bed and bedding from our ship. We had to pay our jail fees, the Recorder's and officers' bills. They do treat coloured seamen very bad. Indeed, they refused to take the Captain as bail for us.

ROBERT ANDERSON.

As I depend mainly upon facts, in order to make my case good, I will give a few of the many brutal outrages committed upon the liberties of the poor defenceless coloured sailor, in his own country, and in the same State where, thirty-two years ago, coloured men POURED out their life's blood, to defend their wives, their children, and their homes, from British bayonets, rapine and murder!

JOHN H. SLATE, a native of Connecticut, shipped as steward of the bark Gulnare, and sailed from the port of Boston to New Orleans—was taken from on board his vessel at New Orleans, and imprisoned for want of evidence to prove his freedom, was compelled to work in the chain-gang FOUR YEARS and SIX MONTHS, employed hitching in the winter, and digging graves for the public cemetery. If sick, charged ONE dollar per day, to increase the jail fees—was allowed only TWENTY-FIVE cents per day for labour; food, stinking meat and corn. Slept on the naked plank floor; he was finally released through the interference of lawyer Randolph, who was paid for his services out of the balance of the money due him from the State. This poor fellow arrived in this city destitute and crippled, the iron shackle which he wore on his ancle for four years and six months, having chafed the FLESH off to the BONE. Oh! I shall never forget the shadow of that poor boy, as he crossed the threshold of the coloured Sailors' Home, and asked for charity—his emaciated form reduced to a mere skeleton. To look at his ancle made my heart sick. "Shall I not visit for these things, saith the Lord, shall not my soul be avenged on such a nation as this.

In the year 1840, CHARLES BECKET, an inmate of the Sailors' Home, shipped as cook on board ship Chester, of this port, and sailed for New Orleans. Was discharged there, sick—took a boarding-house, and had not been long there when, he was taken from his place of abode, late in the evening, and taken before the Recorder and imprisoned. Not having any free papers, he was sentenced to work in the chain-gang till he could prove his freedom. He was three years in the chain-gang. Lawyer Randolph secured his liberty. Charles Becket also returned to this city, and boarded at the Sailors' Home. He was a native of the State of Delaware.

WILLIAM THOMPSON, a native of Pennsylvania, and whose father was ten years in the United States naval service during the last war, shipped on board of ship Havre, of Boston, Captain McClown, bound to New Orleans; was discharged, and joined the ship Mary Elizabeth. Was on board the said ship three weeks—was discharged from her, and joined another ship for Europe. Had liberty to go ashore for a few hours. When his liberty had expired, he returned to his ship. A police officer came on board, and asked him for his free papers. Not having any, he was taken to prison, and there kept till tried—was sentenced to work in the chain-gang. Was ONE year and five days a prisoner. William Thompson says he is well acquainted with John H. Slate and Charles Becket. Were all prisoners together, and worked in the same gang. He was also released through the influence of lawyer Randolph.

Another way in which colored seamen lose their liberty in New Orleans, which I must mention in order to account for a large number who cannot be found in the parish jail, and whose friends suppose them to be dead.

It is customary in New Orleans for masters of vessels, that is if they lay two or three months waiting for freight, to discharge the crew; previous to the law of 1842, a large number of ships carried coloured crews, who were either discharged, or left the vessel of their own accord, the same also with white seamen. The wages in New Orleans, generally, is for seamen, cooks, and stewards, from eighteen, to twenty-five dollars per month, which is a sufficient inducement for seamen to sail out of the port. Large ships generally lay down to the Balize, several miles below the city, and these finish loading, and when ready the crew are articled, and sent down to the ships in tow-boats. If seamen are scarce, it is a matter of no consequence whether they get white or coloured; either are shipped in a great hurry—take the advance money of twenty-five dollars per month, not knowing what kind of vessel they are to join. All they know is, that the vessel lays down to the BALIZE, and they are ready to go on board when called for. Now, very often the coloured sailors get deceived. Instead of going on board of a ship at the Balize, they are transferred and distributed among the pilot boats, where they are compelled to work, sometimes for LIFE, like galley slaves. The pilots will not pay them one cent of wages, and if they dare to say they are free, they are whipped and punished with such cruelty, that they are glad to have the opportunity at any and at all times, to say that they are SLAVES.

I have seen and conversed with eight who have been fortunate in getting away. Some have been discharged by the pilots, (after having been five years in Slavery,) and put on board ships outward bound, without a cent of wages, and glad to get off at that, others are released through the interference of friends, or the civil authorities and thrust into jail, and if free, they are shipped, and get off that way, others NEVER get their freedom.

On the first of this month a young man called on me for assistance to enable him to get home to Boston. His name is John H. Roberts, the son of Deacon Roberts, a worthy coloured man, and I believe a member of "the old South Church."

The following is the substance of his written statement. I sailed from Boston, October 26th, 1845, for Rio de Janeiro, in the bark Effort, Capt. Hussey, was taken sick three weeks on the passage out, and remained so during the voyage—the Captain refused to give me any medicine. He also refused to let me go ashore at "Rio," and go to the hospital, but told me to go to h——l. He did, however, make the attempt the next day to get me into the hospital, but the day being a great festival, he was unable to get a permit, so, without medical aid, I was compelled to remain on board till I arrived in New Orleans, when I was taken out of the ship, and shut up in prison; my disease, the dysentery, preying upon my system—obliged to lay on the naked floor—my food uncooked except the bread. I had about fifty dollars due me from the ship. I wrote a note to the Captain (as also did the keeper of the prison) to send me some money, but he did not. I was confined twenty-eight days, when the Captain, finding me unable to join my ship and go to work, cursed and swore at me, and sailed for Marseilles. I was finally taken out and put on board one of the New-York packets, and arrived at this port. The Captain made me pay my jail-fees, which was *fifteen* dollars. In consequence of the neglect and treatment I received at New Orleans, my health is entirely prostrated.

The Anti-Slavery Standard.

NEW-YORK, THURSDAY, OCTOBER 8, 1846.

The War.

In an unjust war, every spoliation of the aggrieved party is a robbery, differing in extent and aggravation only from that committed on the highway; and every death, except of such as voluntarily espouse the cause of the wrongdoer, murder.

The people of the United States are engaged in a bloody war, and think of it as they may, if it be unjust, and this be not a world without a God, the carnage and devastation it has carried, and is carrying to peaceful cities, and to the endeared homes of rural industry and innocence, cannot fail, sooner or later, to draw down a righteous and fearful judgment upon the nation. Let us then, before we go deeper in blood, consider for a brief space the causes and character of the present contest, and at whose doors lie the guilt and responsibility of it.

The acquisition of Texas has been the aim of our Government for nearly half a century. Jefferson made the first attempt in 1805. Three commissioners were appointed by him to carry on a negotiation with Spain at *Paris*, and they were instructed to claim Texas as a part of Louisiana. That this was a groundless claim, we have the evidence of Jefferson himself. In a *secret* message sent to the House of Representatives on the 6th of December, 1805, he used this language:

"Our line to the West is one which would give us but a *string* of land on the Mississippi."

The message made no specific recommendation, but set forth the difficulties in which we were involved with Spain on the subject of boundaries betwixt her possessions and Louisiana. It was referred to a committee of which John Randolph was chairman. At the meeting of the committee, *Barnabas Bidwell*, of the district of *Berkshire*, Massachusetts, construed the message into a requisition of two millions of money for foreign intercourse! Mr. Randolph immediately sought an interview with Jefferson, and asked for explanation. Jefferson told him that the money was wanted for the purchase of Florida. Randolph replied that, in that case, he [Jefferson] must say so officially, and upon his proper responsibility, and gave him to understand that he [Randolph] was not to be made a catspaw for conveying money clandestinely from the treasury to the hands of any man. It was during the pendency of this subject before the committee, that Madison made to a member of it the famous avowal that "France wanted money, and must have it." The committee, by the votes of a majority, reported an appropriation of two millions for foreign intercourse. It was discussed in secret session. Randolph prevailed, in committee of the whole, to have an amendment adopted, limiting the application of the money to the purchase of Florida, conformably to the President's private declaration: but this was stricken out in the House. *Joseph B. Varnum*, of Massachusetts, advocated the appropriation as being agreeable to "the secret views of the President." It was carried, and two millions of the people's treasury submitted to executive discretion.—Randolph was so disgusted at the transaction, that he immediately abandoned Jefferson, whose warm partisan he had previously been, and denounced it in a pamphlet to the people. From that time he was held up to the country as an individual so disordered in mind and so erratic, that nothing could be made of him, and no reliance placed upon his opinions and statements. Like John P. Hale, he was thrown overboard by "the party." At that time Napoleon had acquired unbounded influence over the royal family and Government of Spain. Jefferson's plan was to obt

stituted the military usurper, *Guerrero*, a man so rude that he did not know how to write. This was the first instance of the serious disturbance of constitutional order in Mexico. The object on Poinsett's part was to put a tool into the Presidential Chair, who, as a creature of his own making, would comply with all his demands. But he and his principals were destined to be disappointed. So great and universal was the jealousy and hatred of the grasping spirit of our Government, that the new President, though made for the purpose, did not dare to make the cession of Texas, nor even to entertain the question. Indeed the excuse that our Minister sent to Gen. Jackson for Guerrero's doing nothing about the matter, was that his enemies would seize upon the slightest movement in favour of a cession, and make it a ground for his expulsion from office.

Poinsett endeavoured earnestly to obtain a stipulation for the return of fugitive slaves, and the Mexican negotiator weakly yielded to his solicitations, but the Congress rejected it, denouncing Slavery as "a palpable violation of the first principles of a free republic." Upon this Poinsett made to his Government the following commentary: "The article for the restoration of fugitive slaves was rejected on philanthropic principles altogether. Such are most likely to influence the young legislators of young nations." Admirable missionary of the "pattern republic." Yet John Quincy Adams was then President, and he did not recall nor rebuke him! Poinsett negotiated in 1828, two treaties, a treaty of amity and commerce, and a treaty of limits. Our Government wanted the first, but they did not want the last, and they practised a variety of manœuvres to defeat and delay the one, while they pressed the ratification and the exchange of the ratifications of the other. Their game was to keep the boundary question open, so as to take advantage of events. One of their tricks is a fine specimen of the diplomacy taught on a plantation, where the only deities sincerely worshipped, are force and fraud. The Mexican Secretary of Foreign Affairs had enclosed in a box, preparatory to sending it to the Mexican Minister in the United States, the treaty of limits, ratified by his Government, together with a full power to the Minister to exchange that ratification against the ratification of the slave treaty by our Government. Poinsett was about to send a special messenger as bearer of the same treaty, and he offered to the Mexican Secretary the services of his messenger to convey the despatches of the Mexican Government. The offer was accepted, and the box committed to Poinsett. When it reached the Mexican Minister at Washington the power was missing! In consequence, the ratifications could not be exchanged within the stipulated time, and the treaty fell to the ground. But by this time the Mexican authorities had learned so well what sort of characters they were dealing with, that strict orders had been given by them that the ratifications of the treaty of amity and commerce should never be exchanged except in conjunction with or subsequently to the exchange of those of the treaty of limits. It was not until four years after the formation of this treaty and its ratification by the Mexican Government and by our own, that the exchange of the ratifications was effected; and even then, Livingston, of Louisiana, then Jackson's Secretary of State, attempted to create new delay and to separate the two treaties, by alleging that that of limits had not yet been ratified by the Senate, and he entered into a homily to the Mexican Minister, upon the nice separation in this Government of the different branches of power, and upon the scrupulous respect which the President (Jackson) paid to the peculiar prerogatives of the Senate, graciously presuming that the Mexican Minister was ignorant of those niceties. The latter replied that he knew them all, but that he could not consent to exchange the ratifications of the treaty of commerce without at the same time exchanging those of the treaty of limits. In point of fact, our Senate had ratified this treaty four years before, and all that remained to be ratified or rejected was an additional article prolonging the period for the exchange of ratifications. Upon the above communication of the Mexican Minister, the Senate ratified this, and then both treaties were consummated together. Thus the boundaries established between us and Spain by the Florida treaty were at length recognized as the boundaries between us and Mexico.

(To be Continued.)

Thirteenth National Anti-Slavery Bazaar.

☞ The following address of the Committee of the THIRTEENTH NATIONAL ANTI-SLAVERY BAZAAR, was in type when the action of one branch of the city Government of Boston, threatening to derange the plan of holding it, as last year, in Faneuil Hall, rendered it necessary to call the attention, not only of the friends of the Anti-Slavery cause, but also of all the defenders of the rights of Boston citizens, to the fact that the Hall has been illegally refused by the Mayor and Aldermen.

There is reason to fear that they have been moved to this action so strengthening and comforting to the slave-holding interest, by their pro-slavery sympathies, at a moment of political vexation and excitement.

Still there remains a hope that they may see that they have done wrong, and retrace their steps.

It is proposed, therefore, to send in to both branches of the city Government, requisitions numerously signed by both gentlemen and ladies, in aid of the original one.

The form of requisition inserted below, for the convenience of friends, may also be had at the Anti-Slavery office, 25 Cornhill, and of all the members of the Committee, and whatever trouble shall be taken by any one in circulating it for signature, they will receive as a peculiar obligation to the cause and to themselves as identified with it.

It will be observed that the time for which the Hall was required, was shortened to one week, on the supposition that some members of the city Government, while aware of the rights friendly to the purposes of the Ladies' Committee, may have been induced without sufficient thought, to act against both, by the idea that the fourteen days first required was too long a time for the occupancy of the hall for any one purpose.

Further action will be taken at the annual meeting of the Boston Female Anti-Slavery Society, which, with the joint meeting of the Boston A. S. Social Circle, and the Ladies Committee on the Bazaar, will be held on Wednesday afternoon, October at Amory Hall.

Gentlemen favourably interested in the Fair, as instrumental in promoting the Anti-Slavery cause, are informed that the meetings of this Society have never been exclusive, but that *all persons* wishing the cause success, have ever been welcomed at its public meetings, and are respectfully invited to attend.

MR. PHILLIPS, of Boston, and Mr. BUFFUM, of Lynn, will certainly be present and address the meeting on the present aspect of the cause in this country, and in England; but ☞ in the meantime, circulate the request for the Hall.

Address of the Committee of the Thirteenth National Anti-Slavery Bazaar.

The undersigned, in announcing their intention to hold the 13th National Anti-Slavery Bazaar in Faneuil Hall, at the close of the year, feel that they may confidently ask the co-operation of all who love right, liberty, and humanity.

If past labor, when almost unaided, has been so successful as recent events prove it to have been in awakening the consciences, informing the minds, and moving the hearts of the people, what may not be hoped from the union of the many in the fulfilment of the same great duty?

The funds raised will be expended as heretofore, in sustaining anti-slavery agents and periodicals, whose effect must necessarily be so to act upon the public heart and conscience, that the individual, the State, and the nation may be ready in every coming emergency, to abjure all participation in the sin of Slavery.

Ladies intending to take tables, are requested to give early notice, that the arrangements of the Hall may be seasonably planned. Donations of money and articles will be gladly received by all the members of the Committee. Information having been already received of the diligence and devotedness of friends in Europe, in the preparation of rare and beautiful articles for the occasion, it only remains for the Committee to hope that their own countrymen and countrywomen will not justify the reproach we bear as a people, by being found less high-minded, less just, and less humane, than their foreign coadjutors. The cry of a single slave can now arouse our whole State. It is to find a voice for those who are perishing unheard, the suffering and forgotten millions, for whom there can be no escape but through what of devotedness and fidelity to right may be enkindled in the land, that this effort is made. We trust we do not ask for aid in vain.

MARIA WESTON CHAPMAN,	CATHARINE SARGENT,
ANN T. G. PHILLIPS,	M. A. W. JOHNSON,
MARY G. CHAPMAN,	CAROLINE WESTON,
SUSAN C. CABOT,	ANNA R. PHILBRICK,
ELIZA LEE FOLLEN,	MARY YOUNG,
HELEN E. GARRISON,	HARRIET M. JACKSON,
SARAH S. RUSSELL,	EVELINA SMITH,
SARAH B. SHAW,	ELIZA F. MERRIAM,
MARY MAY,	CAROLINE F. WILLIAMS,
ANNE WARREN WESTON,	ABBY SOUTHWICK,
MARIA LOWELL,	MARY WILLEY,
SARAH H. SOUTHWICK,	MARIAN CURTIS,
HENRIETTA SARGENT,	ANN R. BRAMHALL,
FRANCES MARY ROBBINS,	LYDIA PARKER,
LOUISA LORING,	HARRIETT T. WHITE.
HANNAH TUFTS.	

Editors friendly to the American Anti-Slavery Society are requested to copy.

Great Meeting of the Anti-Slavery League!

We learn from the *London Patriot* that a great meeting of the League was held at Exeter Hall, London, on the 14th ultimo. That large room is reported to have been densely crowded. About 6,000 persons were present, and among them we notice the names of W. L. Garrison, George Thompson, and Frederick Douglass, the Revs. Dr. Campbell, Furguson, Henderson, Jenkyn, and Price; Rev. Messrs. Philip (Maberly), Godwin (Highbury), Aveling, G. and S. Wilkin, Jefferson, Preston, Hammond (Westminster), Owen (Shadwell street), Ainslie, Glanville, Stratten, Redpath, Arundel, Brown, and Hutchinson, (United States); Drs. Conquest and Oxley; William and Mary Howitt, and Messrs. Luke Hansard, Ashurst, George and Thomas Sturge, J. Soul, G. Pilkington, Darby.

The agent of the Rajah of Sattara was also present, in native costume.

We regret that we have no room for a lengthened account of the proceedings of the meeting.

We copy from the *Patriot* the report of the remarks of the President, Rev. J. Burnet, which give a clear account of the main object of the meeting. He said on opening the meeting:

The position which I occupy is to me an unusual one. I am generally either on the right or the left hand of this chair; but I have never before been placed precisely in this situation—very disagreeable to myself. The occasion upon which we are assembled is one of great importance to the cause of freedom and all its friends throughout the world. We have had meetings in this hall recently, of a body of persons for an object the noblest that could possibly come before us—the union of Christian brethren to promote the feelings of brotherhood; but it has occurred to some, that a fair opportunity, in keeping with this avowed object, was not furnished for extending the feelings of brotherhood to a race that has long been under a very different influence from that of brotherly kindness and charity; and that an opportunity was not only lost, but lost under circumstances which showed that the parties concerned were not inattentive to the importance of considering brotherly kindness and charity as belonging to slaves as well as to freemen. The question of Slavery was not altogether overlooked—it was introduced and largely discussed, and a resolution was adopted concerning it—a resolution at which I am not surprised that all parties at last looked with some degree of regret; namely,—that all might be brethren in Christ, and treated as such by the Evangelical Alliance, who, either hold slaves against their will, or, who held them not for their own interests. It does not appear to me that a man is to be received into the arms of Christian brotherhood, because he tells you that he is a criminal against his will; or, because he tells you that he is punishing his fellow-man not for his own interest. For men to say, "we do it not for our own interest, while still we are criminals; and, therefore, we have a right to the acknowledgment of Christian brotherhood," appears to me an absurdity. (Cheers.) That resolution was at last withdrawn, it was rescinded by the Alliance, and the whole question was left in abeyance. If the American brethren should return to their own country, and give that country to understand that in England Slavery is a question which Christians here will hold in abeyance, they will inflict a great wrong upon the slaves of that country. We have met, therefore, this evening to tell our American friends that the judgment of the Alliance is not the judgment of England. (Loud cheers.) That was the judgment of but a comparatively small number, though gathered from different parts of the three kingdoms, as well as from America and the Continent. A verdict of these excellent individuals, therefore, however worthy they may be, upon the American slave question, that would lead the American brethren to suppose that it can be put in abeyance, must not be regarded either as the decision of this great empire, or as the decision of Europe; and to-night you will have an opportunity of knowing, that it is not even the decision of America itself. (Cheers.) You will find from Mr. Garrison, himself an American, from Frederick Douglass, a slave from America, who will bring before you the views of the Abolitionists there, that there is, even in America itself, a feeling by no means unworthy of your admiration against the course pursued by the Alliance. I will not occupy your time, when you are to receive so much American intelligence. I will only say, for myself, that I have never had but one idea with regard to Slavery for now nearly thirty years that I have been opposing it in England; and that my idea has been, that, in all cases, it is a crime, and a crime which no assembly of human beings ought to countenance—a crime which no assembly of Christians ought to pass by without the severest denunciation. I ought to state, in fairness to the Alliance, that the principal persons acting in it have been invited by circular to attend on this occasion. We do not ask for justice for the slave without seeking at the same time to do justice to those who would maintain Slavery. (Cheers.)

The President was followed in speeches of great power and eloquence, from Messrs. Garrison, Thompson, and Douglass, who were replied to and interrupted by some few persons in that pro-slavery spirit which is also most bitter and most clerical in this country. The mass of the audience, however, listened to and responded with great enthusiasm to the rebuke which was administered to the Holy Alliance, the Free Church of Scotland, and all other Evangelical bodies who would maintain their influence by an unholy alliance with Slavery, or build up their churches with the money of slaveholders.

The resolutions which were passed at the meeting were offered by Mr. Thompson, and are as follows:

"That, whereas, there are three millions of human beings in slavery in the United States of America, subjected every moment to all the liabilities attaching to every description of property; a condition in which, while as respects rights and privileges, they are ranked with the clods and creeping things of the earth, they are, in respect to the laws framed to enforce their submission, subjected to a responsibility more than human; a condition, the essential element in the preservation of which, is the virtual annihilation of their accountableness to God, and the substitution of the absolute will of the master, as the only law they are to obey; a condition in which, the attempt to improve and exercise their deathless faculties, is regarded and treated as a crime; a condition, finally, entailed upon their posterity to the latest generation:

"Therefore, Resolved, That we regard American Slavery as a sin of unrivalled magnitude, demanding the condemnation of every human being who respects the law of God, or recognizes the principle of natural justice and the equal rights of man.

"Whereas it is a self-evident truth, that where is sin there must be a sinner; and that when the sinner ceases to exist, the sin of which he was guilty ceases to be; and whereas American Slavery is not merely a 'sinful system' or 'institution,' but a series of sinful acts, perpetrated by individuals, each of whom is separately responsible; and whereas, when Slavery becomes law, and assumes the form and stability of a social institution, the individual is not in consequence released from his responsibility to obey the law of God, to cease from doing evil; but is, on the contrary, laid under an obligation to bear testimony against the unrighteous enactment.

"Therefore, Resolved That we repudiate the doctrine that Slavery, as a system, or institution, or thing existing in the form of law, is sin, while the slaveholder, for whose benefit the law or institution has been framed, and who is directly the perpetrator of the wrong, is innocent, and is entitled to be received into society, and even into the Church, as a respectable and Christian man. In our judgment this doctrine involves the monstrous principle, that sin ceases to be sin when sanctioned by human law, and interwoven with the texture of society—a doctrine which would, under similar circumstances, justify polygamy, piracy, idolatry, or any other sin that should obtain the sanction of a legal enactment, or be elevated to the dignity of a social institution.

"Resolved, That the relation of master and slave, when defined and sanctioned by law, is by that very process rendered a more inexcusable sin on the part of all who come into it as slaveholders, seeing they assume the relation, with a full knowledge of its unutterable horrours and fearful responsibilities, and to the perpetual wrongs to the slave necessarily involved in it; and, therefore, the slave laws of America, instead of extenuating the guilt of living slaveholders, do, in reality, enhance their criminality, and make them justly chargeable with all the guilt connected with the administration of those laws, which, by the relation they have assumed, they practically sanction and uphold.

"Finally, Resolved, That the conduct of the Evangelical Alliance recently held in this city, first, in adopting a proposition, declaring that men might be slaveholders without any fault of their own, and from disinterested motives; and then to gratify the pro-slavery spirit of the American delegates, erasing from their proceedings all reference to the subject of Slavery, in order to prevent an explosion, was at variance with the uncompromising spirit of Christian truth; and a virtual approval of the acts of those, who, while they profess to be the followers of the great Redeemer, make merchandise of slaves and the souls of men."

The Fugitive Slave Case.

The following letter needs no comment. It is just what we should expect from this kidnapping-captain. He said in a letter in defence of himself to a Boston paper, that he "sacrificed his feelings of humanity and private principles" in his efforts to recapture and send back to bondage the poor fellow, Joseph. We see by this letter how much humanity and principle he had to sacrifice:

From the New Orleans Picayune.

The case of Captain Hannum.—We have great pleasure in complying with the wishes of Capt. Hannum, of the brig Ottoman, by laying his letter before our readers:

BOSTON, September 11, 1846.

Editors of the Picayune.—In my own native city, a refugee from the fury of the Abolitionists, I address you on a grave subject, though it has placed me in the midst of many a comical and ludicrous scene.

I cleared at your port on the 9th, and sailed on the 10th of August, in command of the brig Ottoman, for Boston. Seven days out, a mulatto slave was found secreted in the fore-peak; I kept a look-out at the mast-head, in the hope of finding some vessel by which to send him back, but unfortunately did not succeed; kept on my way, and arrived off Boston Light at two on the morning of the 7th. Here I placed the runaway on board of a pilot-boat for safe keeping till four A. M. the next day, when I arrived from town according to agreement, and took the darkey in my boat, which contained, besides myself, a trusty friend, a boy of sixteen, and a boatman. Agreeable to arrangements in town, I was to await the bark Niagara, to sail next day for New Orleans. That night an Easterly gale commenced, and next day no Niagara came. Unable to weather it any longer in the lower harbour, I kept her away for Spectacle Island.—There, as ill luck would have it, while taking "a drop of consolation," at the hotel, the negro gave me the slip, and with the boat made sail for South Boston Point; post haste we followed in an other boat, but he landed about ten minutes ahead. We took after him through cornfields and over fences, till finally, after a chase of two miles, I secured him just as he reached the bridge. Accusing him of theft, I marched him arm in arm, towards the Point, followed bp a crowd of men and boys—a friend came up with a team, when I drove to the Point, and we took to our boats and were off.

The news of the escape and capture spread through the city—officers were despatched in all directions—$100 reward was offered for the "kidnapper captain and pirate-boat Warren." That night we lay at anchor under Lovell's Island—the easterly blow continued—we dared not venture farther out. Next morning our case was desperate. Out of water and provisions, I beat down to the outer island in the harbour, (an uninhabited pile of barren rocks,) landed with the darkey and boy, and sent my companions to town for supplies and another boat, while we remained hid in the gullies of the rocks. They returned at night with the "Vision," the fastest sailer in the Bay, and took us off. So hotly were they pursued in town, that the only refreshments they were enabled to obtain were gin and crackers, and on these we subsisted during the remainder of the expedition.—We now stood for sea, and waited for the Niagara, till 2 P. M. the next day, (the 12th,) when she came out in tow of a steamer. I put him on board as the steamer left, giving Captain Rea letters explanatory of the whole affair. No sooner had I left the bark than I discovered a steamer making directly for us. Knowing she could chase but one, I steered a course opposite to the Niagara, till the steamer came up and ordered me to heave to; this for some time I refused to do, wishing to delay them as long as possible, in order to give the Niagara a chance to get clear. Bayonets glistened in all parts of the boat: darkies were there of every hue, crying out, "Run him down," "Fire into him," &c. After this was hushed, and I had brought them to terms of civility, I hove to and received on board two officers, who examined the craft; not finding the object of their search, they went on board the steamer and put off for the bark: but they had wasted too much time with me—the Niagara was well out to sea, with a fine breese. The Abolitionists, after chasing her a few miles, became sea-sick, and commenced casting up their accounts; the balance were in favour of returning home and hoaking they went to wreak their vengeance on your humble servant—humble enough, God knows, though elevated to garret life.

Stigmatized as a slave-stealer at the South—branded as a kidnapper at the North—my situation is anything but enviable. The journals here are bitter against me, and accuse me of interested motives. On the contrary, with a hundred dollars reward against me, I have been obliged to spend a like sum in order to re-ship the negro to his master. Mr. John H. Pierson, Esq. a merchant of this city, well known for his integrity, is the owner of the Niagara and Ottoman, and sanctions my proceedings. This is my lengthy story; lay it before your readers, that they may know we are not all Abolitionists, and that the reputation of our beautiful city may not suffer through their disgraceful proceedings. Very respectfully yours, gentlemen,

JAMES W. HANNUM,
Master brig Ottoman.

Conquest of Santa Fe!

By the following extract from the St. Louis Republican of the 25th ultimo, we learn the victorious march of the brave armies of this glorious Republic. The area of Freedom now embraces New Mexico, a country which holds out great inducements for the re-establishment of Slavery, and which no doubt will be done forthwith. General Kearney has declared *all* New Mexico annexed—on both sides of the Rio Grande,—and *compelled* some of the principal citizens of Santa Fé to swear allegiance to the United States. What authority he had for these proceedings does not appear, nor does it much matter. Here is a large and rich territory annexed by a robber-conquest, and the deed will be acceptable to the slave-power: that is enough. Santa Fé is ours! Glory to the Union, and glory to the Whig party who have declared that we shall have *no more* slave territory!

CAPTURE OF SANTA FE BY GEN. KEARNEY.—The steamer *Little Missouri* arrived last night from the Missouri. An express arrived at Fort Leavenworth, bringing the gratifying news of the entrance of GEN. KEARNEY into Santa Fé, without the firing of a gun, or any opposition from the Mexicans whatever. We are indebted to our friends in the "Army of the West" for several communications, only one of which we are able to use in to-day's paper. It assumes the shape of a DIARY, and from the position of the author, near the General commanding, may be regarded in all its statements, as of the most authentic character. The *Diary*, it may be observed, commences "with the entrance of the army into the first Mexican settlement, or, rather, the meeting of Mexicans near the first settlement." So much of it as relates to the early marches from Bent's Fort, being of a monotonous character, has been omitted.

☞ It is hoped that no one will understand the remark in a recent number of the Standard implying that Fourierists furnish their quota of advocates for Slavery as denying that association has likewise furnished its full proportion of advocates for the abolition of Slavery. It would be a most unjust, and, on the part of the writer of that remark, an unintended inference. The intention was not to censure indiscriminately, but, with all the noble exceptions in mind, to condemn the course of the mass of associationists as of all other bodies in our land. Let each individual, to whichever of those bodies he belongs, be judged by his fruits. But, as all the grace of Wendell Phillips cannot save the orthodox body from the charge of being pro-slavery, so all the devoted and unwearied labours of William Henry Channing, John Allen and others, cannot be counted to associations as righteousness until the majority shall have profited by their noble example. That the anti-slavery zeal of such as these has strengthened since they became associationists, is their *praise only*, until general improvement gives the whole body a similar character.—M. W. C.

The Suffrage Question.

We learn that the Convention at Albany have refused to strike out the word "white" from the Constitution, whereby the coloured people are deprived of the right of suffrage. An effort was also made to abolish the property qualification, so that all coloured men should be put upon the same footing. This, however, did not succeed. We have not seen a full report of the proceedings, but shall be possessed of further particulars before our next paper.

LECTURES ON PHONOGRAPHY.—We learn that Mr. Augustus F. Boyle is to deliver a lecture upon Phonography, on this (Thursday) evening, and a second on Monday evening next, at the Stuyvesant Institute. The lectures are given by the invitation of several gentlemen well known in this community, among whom we notice the names of W. C. Bryant and L. Bradish, Drs. Dewey and Cheever. Mr. Boyle is perfectly qualified, we believe, to impart a knowledge of this subject, and so favourable an opportunity to learn what Phonography is, has not before been offered to the people of this city.

RIGHTS OF WOMEN.—We are happy to see that the Convention of Solons at Albany, are doing any good. The following section of the amended Constitution is adopted. Its provisions are no more than should be maintained everywhere, where the people are as enlightened as they are in the Northern States of this Union.

"§ 14. ALL PROPERTY of the wife, owned by her at the time of her marriage, and that acquired by her afterwards, by GIFT, DEVISE, or DESCENT, or otherwise than from her husband, SHALL BE HER SEPARATE PROPERTY. Laws shall be passed, providing for the Registry of the wife's separate property, and more clearly defining the rights of the wife thereto, as well as to property held by her with her husband."

First Response to the League!—The Evangelical Alliance.

An adjourned meeting of Abolitionists in this city, was held on Monday evening at the King-street Wesleyan Methodist Church, to consider the action of this body in relation to the subject of American Slavery, and to hear a report of the meeting of the LEAGUE, held on the 14th ultimo, at EXETER HALL, London, in condemnation of the Alliance. Rev. John Lowrey, a Wesleyan minister, presided, and E. Smith was appointed Secretary.

Copious extracts were read from the speeches of W. L. Garrison and Frederick Douglass, and addresses were made by several gentlemen present, among whom was the Rev. Dennis Harris, minister of the church, strongly animadverting upon the recreant and criminal conduct of the Alliance, and heartily sympathizing with the sentiments expressed at the Exeter Hall meeting. In conclusion, it was determined to affirm the resolution on that subject, passed by the League, and the meeting passed the following resolution:

Resolved That this meeting, assembled to take into consideration the action of the late Evangelical Alliance on the subject of American Slavery, heartily affirm the resolution passed by the meeting of the Anti-Slavery League, in Exeter Hall, London, on the 14th ultimo, as the sentiment of this meeting, viz:

"Finally, Resolved, That the conduct of the Evangelical Alliance, recently held in this city, in adopting a proposition, declaring that men might be slaveholders without any fault of their own, and from disinterested motives; and then, to gratify the pro-slavery spirit of the American delegates, erasing from their proceedings all reference to the subject of Slavery, in order to prevent an explosion,—was at variance with the uncompromising spirit of Christian truth; and a virtual approval of the acts of those, who, while they profess to be the followers of the great Redeemer, make merchandise of slaves and the souls of men."

These proceedings were ordered to be printed, and the meeting adjourned one week.

J. LOWREY, President.
E. SMITH, Sec'y.

☞ Let our Massachusetts subscribers remember the 6th, 7th, and 8th of October, at *Weymouth*, where they can enjoy a happy holiday, find bargains at the Anti-Slavery Fair, participate in the tea party, and hear speeches from WENDELL PHILLIPS, EDMUND QUINCY, and JOHN M. SPEAR.

☞ We commence this week and shall finish next a valuable article on the Texan iniquity. It is from the pen of David Lee Child, who is more familiar with the whole history of this thing from the beginning than any other man in the country.

☞ We have received by the *Britannia* a number of foreign papers from our attentive friends in England and Ireland, but they came too late for extracts this week.

To Correspondents.

Our friends will pardon us if there is any seeming neglect [illegible] made us a little behind-hand. We will bring all square again by another week.

This Week's Paper.

FOURTH PAGE.—*Poetry*: The Persian's Story; Scorn not the Least; Internal Evidence. *Miscellany*: John Knox; Picture of a Supposed Battle between Boston and Cambridge; Jugglers of India; Church and State Letters; Orchards and Gardens; Usbeck, or Temper—An Oriental Tale; Gleanings from Foreign Papers.

FIRST PAGE.—*Selections*: American Slavery; The Late Judge Story and his Champion; Evangelical Alliance—Meeting of the Conference.

SECOND PAGE.—*Communications*: Coloured Seamen,—Their Character and Condition.

Married,

In New-York city, on the 18th ultimo, by Rev. James B. Hardenburgh, Mr. JOSEPH H. PUTNAM to Miss CAROLINE E. REMOND, youngest daughter of Mr. John Remond, all of Salem.

In Boston, September 22, Mr GEORGE C. LORD, to Miss MARION R. WATERSTON, daughter of Robert Waterston, Esq. all of Boston.

At New Haven, Conn. 16th ultimo, by the Rev. Dr. Fitch, of Professor THOMAS A. THACHER, of Yale College, with ELIZABETH, daughter of President Day.

In Brooklyn, N. Y. on Thursday morning, Octobe 1st, WM. H. WILLICOTT, of Syracuse, formerly of Popsham, Devonshire, England, and HARRIETTE VANDERHOEF, of Brooklyn.

In New Bedford, 8th inst. by Rev. Ephraim Peabody, EDWARD MOTLEY, Jr. of Boston, to ELLEN, daughter of William R. Rodman, Esq. of New Bedford.

Died,

At Clinton place, N.J. Mrs. MARTHA F. TOBEY, daughter of Wm. Fessenden, Esq. of Sandwich, Mass. aged 45.

In Hingham, on Saturday last, Col. JOSEPH CUSHING, aged 64.

GENERAL INTELLIGENCE.

Foreign.

Later from Europe.

Since our last we have had two arrivals from England, the Great Western at this port, and the Hibernia at Boston. The news they bring is important. The Great Western was near being lost on her passage.

The potato-blight is extending its ravages all over Europe. Great distress particularly exists in Ireland. American produce has in consequence risen in value.

Cotton has advanced a farthing, from apprehensions of a short crop in this country.

The cholera is making fearful ravages in India. *One-fourth* of the British troops at Kurrachee were among the thousands of its victims.

Her Britannic Majesty's Government, and the people of Spain have manifested so much hostility to the marriage of the Queen of Spain's sister, to Louis Philippe's youngest son, that the nuptials have been postponed for the present if not forever.

The rupture amongst the repealers is daily manifesting its consequences in Belfast.

The Gazette de Cologne says that it has been announced for some time, that a measure will shortly appear, prohibiting the exportation of corn from the territory of France.

Accounts from Paris, dated 17th September, announce that a dispatch had been received conveying the intelligence that Don Carlos, the Spanish pretender, had made his escape, and will probably proceed to Spain.

From Haiti.—By the arrival of the brig Haiti, Capt. Cutts, the Journal of Commerce has Port-au-Prince dates to the 15th ultimo.

The utmost tranquillity prevailed throughout the Island. The judicious labours of President Riche have resulted in restoring that prosperity to the country which was so suddenly blighted by the lamented death of Guerrier. Immediately after his accession to the highest office in the State, Riche addressed himself to reconciling the civil feuds that for a long period had desolated the land, and impoverished the people, and for this purpose he left the Capital, and proceeded to the Southern portion of the Island. He spent nearly three months in this patriotic labour, and achieved a success commensurate with the benevolence of his designs, and the wisdom and energy evinced in the adoption and execution of his plans. He returned to Port-au-Prince on the 25th of August, and entered the city with all the honours of a triumph. The people from far and near thronged to give him welcome, and conducted him through triumphal arches raised to honour him by the principal authorities.

One of these was surmounted by his own statue, and inscribed "To Jean Baptist Riche, the Pacificator of the South." Cries of "Live the Pacificator! Live the Republic and the indivisibility of its Territory!" filled the air, and the general joy of the people was responded to by the cannon of the forts and the fleet. In less than three months the President had repressed an insurrection so formidable as to threaten the existence of the Republic, chiefly by the power of moral suasion, and had restored to duty and to reason minds blinded by the most baneful delusion; and the tranquillity thus re-established, on the basis of concord and unity of interest, promises to be durable. The Senate, before whom he was conducted, expressed the warmest acknowledgment of his services.

Great activity prevailed in commercial matters. The scarcity of coffee and logwood had raised the price of those articles, so that the exportation to this country would scarcely pay a profit.

General Items.

A chivalrous individual in Guernsey county, Ohio, threatens to tar and feather Mrs. Jones, editress of the Anti-Slavery Bugle, if she ever visits that country. The fellow would make a great accession to the "army of invasion." A man who would mob a woman, would aid in plundering a Mexican city, *after* its conquest with a most heroic ardour.—*Pa. Freeman.*

Another Slave Case.—We understand that a slave woman, belonging to a Southern family who have been travelling at the North during the present summer, and who are now at the Tremont House in this city, has suddenly disappeared, and that her whereabouts are only known to those from whom she has recently learned that this is not a land of Slavery, and who have induced her to try the experiment of liberty. It is said that she was not herself desirous of changing her situation, and would not, if she had not been over-persuaded. But of this we know nothing. "Lean Liberty is better than fat Slavery." Most human beings think so, at any rate. And it strikes us, that while our Southern neighbours enforce their odious laws, which imprison every free coloured man whose duty calls him South, and mob our most respectable citizens who visit them for the purpose of testing the constitutionality of their laws on this subject, they have little claim on Northern sympathy, if they lose every slave whom they bring among us.—*Traveller.*

Thanksgiving Day in South Carolina.—The Governor of this State has appointed the 5th of November as a day of humiliation, thanksgiving, and prayer.

The Rev. Leonard Woods, D. D. the Abbot Professor of Christian Theology at Andover, has resigned his professorship, and the duties of the station will be temporarily supplied by Professor Park.

Another Arrest.—In Virginia there is a law forbidding strangers to come into the State and advocate Anti-Slavery doctrines—we do not give the language of the law, but its substance. Caleb Preston, a brother of H. L. Preston, the Liberty party lecturer, and a Wesleyan preacher, recently violated this law. The circuit upon which he was stationed embraced a part of Virginia, and he preached the same Anti-Slavery doctrines there, which he preached in Pennsylvania, where he resides. A warrant was accordingly taken out for his arrest, which was served upon him at a subsequent visit. The constable, however, permitted him to preach at the meeting he had appointed, after which he and his friends, in company with the constable, took their way *toward* the office of the magistrate. At a fork in the road, however, Preston took the Pennsylvania branch, and whipping his horse into a gallop soon crossed the line.

But he is not safe there. He is a fugitive from justice, according to the laws of Virginia and the Constitution of the United States. If the Executive of Virginia issues his requisition, the Governor of Pennsylvania must give him up unless he violates his oath of office and stands before the world a perjured official.

What a glorious Union is this!—*Bugle.*

Going to Liberia for Freedom.—On board the George Washington was a slave, who was returning with a new master, to Paris, Kentucky. This negro (with others on the plantation) was liberated by the will of his old master, provided he would go to Liberia. If he should return from Liberia, which he had permission to do if he chose, he was to be sold by the heirs of his old master. If he did not choose to go to Liberia, he was to be a slave to some of the heirs. Now it happened that "Sam" had in the "heir," a master which he did not find very well. So Sam made arrangements with a ship captain at New Orleans to be carried to Liberia [illegible] dred dollars for Sam if he should return, and he was to run the risk of his returning. Sam went to Liberia. He would not remain there, but kept close to the Captain, and made him promise him a passage back to America. The Captain did so, provided he would wait upon the table, and pay forty-five dollars. This proposition Sam gladly accepted. He returned to New-York, wrote to the gentleman who had paid the two hundred dollars for him, and was returning to Kentucky with a merry heart. He had exhibited a good deal of diplomacy in the matter, and I think few slaves would have undertaken the journey to Africa and back, for the sake of changing his master. Sam was a very intelligent negro, about thirty-five or forty, and, according to his account, the Colonization Society is not effecting what the anticipations of its members led them to expect. He says that fruits and vegetables grow in Liberia in the greatest profusion and luxuriance; but, he added, that while there is the greatest abundance of food, the negroes that go from this country cannot stand the climate. He amused a crowd of listeners by his narration of huge boa-constrictors around Liberia of wolves and "painters," and wound up with his opinion of the Colonization Society, which was greatly at variance with the letter of Mr. Cornish from Liberia, lately published in the New-York Commercial Advertiser.—*Correspondence Providence Journal.*

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Cyrus Seely, Greece, N Y	$ 50	
S. Dewy, Holly, "	50	
Alva Morgan, Holly, "	1 00	
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Poetry.

THE PERSIAN'S STORY.

"Wakedi, and the Heshemite, and I,
Called each the other friend, and what we meant
By all the meaning of that common word,
One tale among a hundred—one round pearl
Dropped off the chain of daily circumstance
Into the Poet's hand—one luscious fruit,
Scarce noticed in the summer of the tree,
Is here preserved that you may do the like.

"The Ramadhan's long days, (where'er they fall
Certain to seem the longest of the year,)
Were nearly over, and the populous streets
Were silent, as if haunted by the plague;
For all the town was crowding the bazaar,
To buy new garments, as beseemed the time,
In honour of the Prophet and themselves.
But in our house my wife and I still sat,
And looked with sorrow in each other's faces.
It was not for ourselves—we well could let
Our present clothes serve out another year,
And meet our neighbours' scoffs with quiet minds;
But for our children we were grieved and shamed;
That they should have to hide their little heads,
And take no share of pleasure in the Feast,
Or else contrast their torn and squalid vests
With the gay freshness of their playmates' garb.
At last my wife spoke out—'Where are your friends?
Where is Wakedi? where the Heshemite?
That you are worn and pale with want of gold,
And they perchance with coin laid idly by
In some closed casket, or in some vain sport
Wasted, for want of honest purposes?'
My heart leaped light within me at these words,
And I, rejoicing at my pain as past,
Sent one I trusted to the Heshemite,
Told him my need in few plain written words,
And, ere an hour had passed, received from him
A purse of gold tied up, sealed with his name:
And in a moment I was down the street,
And in my mind's eye, chose the children's clothes.
—But between will and deed, however near,
There often lies a gulf impassable.
So, ere I reached the gate of the Bazaar,
Wakedi's slave accosted me—his breath
Cut short with haste; and from his choking throat
His master's message issued word by word.
The sum was this:—a cruel creditor,
Taking the 'vantage of the season's use,
Pressed on Wakedi for a debt, and swore
That, unless paid ere evening prayer, the law
Should wring by force the last of his demand.
Wakedi had no money in the house,
And I was prayed, in this his sudden strait,
To aid him in my duty as a friend.
Of course I took the Heshemite's sealed purse
Out of my breast, and gave it to the slave;
Yet, I must own, oppressed with foolish fear
Of my wife's tears, and might be, bitter words,
If empty-handed I had home returned,
I sat all night, half-sleeping in the mosque,
Beneath the glimmering feathers, eggs, and lamps,
And only in the morning nerved my heart
To tell her of our disappointed pride.
She, when I stammered out my best excuse,
Abashed me with her kind, approving calm,
Saying—'The parent's honour clothes the child.'
Thus I grew cheerful in her cheerfulness,
And we begun to sort the children's vests,
And found them not so sordid after all.
'This might be turned—that stain might well be hid,
This remnant might be used.' So we went on
Almost contented, till surprised we saw
The Heshemite approach, and with quick steps
Enter the house, and in his hand he showed
Which I had given to help Wakedi's need!
At once he asked us, mingling words and smiles,
'What means this secret? you sent yesterster morn
Asking for gold, and I, without delay,
Returned the purse containing all I had,
But I too found myself that afternoon
Wanting to buy a sash to grace the feast;
And sending to Wakedi, from my slave
Received this purse I sent you the same morn,
Unopened.' 'Easy riddle,' I replied,
'And, as I hope no miracle for me—
That what you gave me for my pleasure's fee
Should serve Wakedi in his deep distress.'
And then I told him of Wakedi's fate:
And we were both o'ercome with anxious care
Lest he, obeying his pure friendship's call,
Had perilled his own precious liberty,
Or suffered some hard judgment of the law,
But to our great delight and inward peace,
Wakedi a few moments after stood
Laughing behind us, ready to recount
How Allah, loving the unshrinking faith
With which he had supplied his friend's desire,
Regardless of his own necessity,
Assuaged the creditor's strong rage, and made
His heart accessible to gentle thoughts,
Granting Wakedi time to pay the debt.
—Thus our three tales were garnered into one,
Just as I give them you, and with the purse,
Then opened in the presence of the three—
We gave my children unpretending vests,
Applied a portion to Wakedi's debts,
And bought the Heshemite the richest sash
The best silk merchant owned in the Bazaar."

Soon as he ceased, a pleasant murmur rose,
Not only of applause, but of good words,
Dwelling upon the subject of the tale;
Each to his neighbour in low utterance spoke
Of Friendship and its blessings, and God's grace,
By which man is not left alone to fight
His daily battle through a cruel world.

SCORN NOT THE LEAST.

BY SOUTHWELL 1558—1649.

Where wards are weak, and foes encountering strong,
Where mightier do assault than do defend,
The feebler part puts up enforced wrong,
And silent sees that speech could not amend;
Yet higher powers must think, though they repine,
When sun is set, the little stars will shine.

While pike do range, the silly tench doth fly,
And crouch in privy creeks with smaller fish;
Yet pikes are caught when little fish go by,
These fleet afloat, while those do fill the dish;
There is a time even for the worms to creep,
And suck the dew while all their foes do sleep.

The marline cannot ever soar on high,
Nor greedy greyhound still pursue the chace,
The tender lark will find a time to fly,
And fearful hare to run a quiet race.
He that high growth on cedars did bestow,
Gave also lowly mushrooms leave to grow.

In Haman's pomp poor Mordocheus wept;
Yet God did turn his fate upon his foe.
The Lazar pin'd, while Dives' feast was kept,
Yet he to heaven, to hell did Dives go.
We trample grass, and prize the flowers of May;
Yet grass is green when flowers do fade away.

INTERNAL EVIDENCE.

A man of subtile reasoning asked
A peasant if he knew
Where was the internal evidence
That proved the Bible true?
The terms of disputative art
Had never reached his ear—
He laid his hand upon his heart,
And only answered—"HERE."

Miscellany.

PICTURE OF A SUPPOSED BATTLE BETWEEN BOSTON AND CAMBRIDGE.

BY REV. THEODORE PARKER.

As drawn in his Great Anti-War Sermon.

To make the evils of war still clearer, and to bring them home to your door, let us suppose there was war between the counties of Suffolk, on the one side, and Middlesex on the other; this army at Boston, that at Cambridge. Suppose the subject was the boundary line between the two—Boston claiming a pitiful acre of flat land, which the ocean at low tide disdained to cover. To make sure of that, Boston seizes whole miles of flat, unquestionably not its own. The rulers on one side are fools, and traitors on the other. The two commanders have issued their proclamations; the money is borrowed; the whiskey provided; the soldiers—American, negroes, Irishmen, all able-bodied men—are enlisted. Prayers are offered up in all the churches, and sermons preached, showing that God is a man-of-war, and Cain his first saint—an early Christian—a Christian before Christ. The Bostonians wish to seize Cambridge, burn down the houses, churches, college halls, and plunder the library. The men of Cambridge wish to seize Boston, burn its houses and ships, plundering its wares and its goods. Martial law is proclaimed on both sides. The men of Cambridge cut asunder the bridges, and make a huge breach in the mill-dam—planting cannon to enfilade all those avenues. Forts crown the hill-tops, else so green. Men, madder than lunatics, are crowded into the Asylum. The Bostonians rebuild the old fortifications on the Neck, replace the forts on Beacon Hill, Fort Hill, Copp's Hill, levelling houses to make room for redoubts and bastions. The batteries are planted, the mortars got ready; furnaces and magazines are all prepared. The three hills are grim with war. From Copp's Hill men look anxiously to that memorable height on the other side of the water. Provisions are cut off in Boston; no man may pass the lines; the aqueduct refuses its general supply; children cry for their expected food. The soldiers parade—looking somewhat tremulous and pale; all the able bodies have come, the vilest most willingly; some are brought by force of drink, some by the force of arms. Some are in brilliant dresses—some in working frocks.

The banners are consecrated by solemn words. Your church towers are military posts of observation. There are old Testament prayers to the "God of Hosts," in all the churches of Boston; prayers that God would curse the men of Cambridge, make their wives widows, their children fatherless, their houses a ruin, the men corpses, meat for the beast of the field and the bird of the air. Last night the Bostonians made a feint of attacking Charlestown, raining bombs and red-hot cannon balls from Copp's Hill, till they have burnt a thousand houses, where the British burnt not half so many. Women and children fled screaming from the blazing rafters of their home. The men of Middlesex crowd into Charlestown.

In the meantime the Bostonians hastily prepare a bridge or two; some pass that way, some over the Neck—all stealthily by night—and while the foe expect them at Bunker's amid the blazing town, they have stolen a march and rush upon Cambridge itself. The Cambridge men turn back. The battle is fiercely joined. You hear the cannon, the sharp report of musketry. You crowd the hills, the house tops, you line the Common, you cover the shore—yet you see but little in the sulphurous cloud. Now the Bostonians yield a little—a reinforcement goes over. All the men are gone; even the grey headed who can shoulder a firelock. They plunge into the battle, mad with rage, madder with rum. The chaplains loiter behind—

"Pious men, whom duty brought,
To dubious verge of battle fought,
To shrive the dying, bless the dead."

The battle hangs long in even scale. At length it turns. The Cambridge men retreat—they run—they fly. The houses burn. You see the churches and the colleges go up a stream of fire. The library—founded 'mid want and war, and sad sectarian strife, slowly gathered by the saving of two centuries—the hope of the poor scholar, the boast of the rich, for the solid granite is blasted with powder and turrets fall. Victory is ours. Ten thousand men of Cambridge lie dead, eight thousand of Boston. There writhe the wounded; who but a few hours before were poured over the battle-field, a lava of fiery valour; fathers, brothers, husbands, sons. There they lie, torn and mangled; black with powder; red with blood; parched with thirst; cursing the load of life they must now bear with bruised frames and mutilated limbs.

Gather them into hasty hospitals—let this man's daughter come to-morrow and set by him, fanning away the flies; he shall linger out a life of wretched anguish unspoken and unsupportable, and when he dies, his wife religiously will keep the shot that tore his limbs! There is the battle-field. Here the horse charged; there the howitzers scattered their shells, pregnant with death; here the murderous cannister and grape mowed down the crowded ranks; there the huge artillery, teeming with murder, was dragged o'er heaps of men—wounded friends who just now held its ropes, men yet curling with anguish, like worms in the fire, hostile and friendly, head and trunk are crushed beneath those dreadful wheels. Here the infantry showered their murderous shot. That ghastly face was beautiful the day before—a sabre hewed its half away.

"The earth is covered thick with other clay,
Which her own clay must cover, heaped and pent,
Rider and horse, friend, foe, in one red burial blent."

Again 'tis night. Oh, what a night, and after what a day! Yet the tide of pure woman's love, which never ebbed since earth began, flows in spite of war and battle. Stealthily, by the pale moonlight, a mother of Boston treads the weary miles to reach the bloody spot—a widow she, seeking among the slain her only son. The arm of power drove him forth reluctant to the fight. A friendly soldier guides her way. Now she turns over this face, whose mouth is full of purple dust, bit out of the ground in his extremest agony—the last sacrament offered him by earth herself; now she raises that form, cold, stiff, stony, and ghastly as a dream of hell. But, lo! another comes, she too a woman, younger and fairer, yet not less bold, a maiden from the hostile town, to seek her lover. They meet—two women among the corpses; two angels come to Golgotha, seeking to raise a man. There he lies before them; they look—yes, 'tis he you seek; the same dress, form, features, too; 'tis he the son the lover. Maid and mother could tell that face in any light. The grass is wet with his blood. Yes, the ground is muddy with the life of men. The mother's innocent robe is drabbled in the blood her bosom bore! Their kisses, groans, and tears recall the wounded man. He knows the mother's voice—that voice yet more beloved. His lips move only, for they cannot speak. He dies.

The waxing moon moves high in heaven, walking in beauty 'mid the clouds; and murmurs soft her cradle song unto the slumbering earth. The broken sword reflects her placid beams. A star looks down and is imaged back in a pool of blood. The cold night wind plays in the branches of the trees shivered with shot. Nature is beautiful; and lovely grass underneath their feet; above pendulous branches of the leafy elm; the stars and that romantic moon light the clouds with silver light! A groan of agony, hopeless and prolonged, wails out from that bloody ground. But in yonder farm the whippoorwill sings to her lover all night long; the rising tide ripples melodious against the shores. So wears the night away—Nature all sinless, round that field of wo.

"The morn is up again, the dewy morn,
With breath all incense, and with cheek all bloom;
Laughing the clouds away with playful scorn,
And living as if earth contained no tomb,
And glowing into day."

What a scene that morn looks upon. I will not turn again. Let the dead bury their dead. But their blood cries out of the ground against the rulers who shed it. Cain! where are thy brothers? What shall the fool answer? what shall the traitor say?

Then comes thanksgiving in all the churches of Boston. The consecrated banners, stiff with blood and "glory," are hung over the altar. The minister preaches and the singer sings: "The Lord hath been on our side. He treadeth the people under me. He teaches my hands to war, my fingers to fight. Yea, He giveth me the necks of mine enemies; for the Lord is his name, and 'twas a famous victory!" Boston seizes miles square of land; but their houses are empty; her wives widows; her children fatherless. Rachel weeps for the murder of her innocent—yet dares not rebuke the rod!

From Chambers' Edinburgh Journal.

JUGGLERS OF INDIA.

A juggler, in performing the tree trick, chooses either a small spot of earth, of the extent of two or three feet square, and in the open air; or he takes a large flower-pot, and fills it with mould for his purpose. Either of the ways will do. Having this small plat of earth before him, and spectators ranged around at a distance of two or three feet, the juggler shows to the company a *mango* stone, or the stone found in the centre of the Eastern fruit known by that name, which varies in size from that of an apple upwards. This stone the juggler then plants in the earth, at the depth of several inches, and covers it up. Not many minutes elapse until the spectators behold a small green shoot arise from the spot. It increases visibly in height and size every moment, until it attains the altitude of a foot or so. It then begins to send off branches from the main stem; on the branches, leaves begin to appear, bearing the natural hue of vegetation. Buds next present themselves; the whole affair, meanwhile, assuming the regular aspect, in every particular, of a miniature tree some four feet high. The buds are followed by blossoms, and finally the green fruit of the mango meets the astonished eyes of the spectators. "Look, but touch not," is all this time the juggler's word; and he himself also preserves the character of a looker-on. When the fruit has arrived at something like a fair growth for such a tree, the originator of this extraordinary vegetation plucks it and hands it to the spectators. This is the winding up of the charm. The assembled persons handle the fruit, and see nothing in the slightest degree different from the ordinary produce of the mango, elaborated by the slow vegetation of months. Our informant on these points ate a portion of the fruit brought forth by this juggler, and found it to taste exactly like the raw mango. The whole process now detailed usually occupies about a quarter of an hour, from the planting of the stone to the production of the fruit. Though he gives away the fruit, the performer does not part with the tree.—This feat, which is perfectly familiar to all who have been in India, is certainly an extraordinary one, and affords the most effectual evidence of the power of deception to which the race of jugglers has attained.

The feat of sitting, without seeming support, in the air, is one of the few first-rate Indian tricks which have been performed in Europe; but even this is now held somewhat cheap; the mode of performing it being pretty clearly understood. The feat is performed in this way. In the centre of a ring of spectators, stands the juggler with an assistant. When all is ready for the performance, the assistant holds an ample cloak or awning over the juggler, which covers him completely for the time. In a few minutes this covering is removed, and the juggler is discovered seated crossed-legged in the air—unsubstantial air—at the height of a foot or so from the ground. He is in the thin dress of his country, and on one of his arms, which is extended horizontally, in bent form, and which, as well as the other, has a wide sleeve upon it, a fold of a cloak was negligently thrown; the remainder of the cloak hanging to and resting on the ground. The slight contact of the elbow with the cloak is all that connects the man with terrestrial things. Otherwise, he is totally left in air; and how he maintains himself there, is inexplicable to appearance. But the cloak alluded to seems to be in careless contact with another cloak, or portion of attire, that rests on the ground farther off. Now, it is to be believed, that, at the point where the cloak touches the elbow, a spring of a powerful kind passes up the sleeve to the arm, and bends down under his body, placing him probably upon a hoop. The other end of the spring passes off and finds its support under the second or farther-off cloak. The spring, in all likelihood, can be folded up into divisions, so as to be easily concealed while the awning is thrown over the juggler at the close of the performance, and before he gives liberty to the spectators to examine the spot; which he usually does. This is the received explanation of the feat, but there is some difficulty still in understanding the nature of the weight or support which is placed beneath the cloak. This must evidently be of considerable power to sustain his frame; and how he gets it out of the way is not easily seen. These feats are the result of surprising art, address, or contrivance; and for such the natives of India certainly far excel the whole world.

JOHN KNOX.

We cut from the "Nonconformist," London, the following description of Knox, the Scottish Reformer. We need not suggest to those who know Garrison, how applicable much of it is to him:

It is obvious enough, from a view of Knox's course that he was no "milksop courtier." His portrait prepares you for the sharp, stern man, which further acquaintance proves him to be. We approve not all his sayings. But let us not forget, in the perfection of our refinement, that what Knox was God once promised to make Jacob, "a new, sharp threshing instrument, having teeth." This was Knox; and, being it, we yield of respect what we may withhold of love. A theological and ecclesiastical fop would not have done for Scotland in the sixteenth century. It was rugged work, and would have broken to small pieces many finely-made men. The roughest file must be used first. It is the natural consequence of having great force and vehemence, that sometimes things are done amiss.—There is danger of going too far. The steam-engine takes longer to stop than the stage coach. We confess to a positive antipathy to your nice, cool, cautious people, who always conduct themselves with scrupulous propriety, keeping themselves out of all scrapes, hazarding no offence, and getting "golden opinions from all sorts of people." We gravely suspect that there is nothing in them. Strong convictions and excited passions are not used so to do. The deeper the plough is in the ground, the greater is the difficulty of guiding it. Yet was Knox not the hard, rocky creature he has been deemed. "He was austere, not unfeeling; stern, not savage; vehement, not vindictive." The best emotions could be kindled in his soul. The circumstances attending his call to the ministry were very fine. Having resisted solicitations to preach, a call was publicly given to him in accordance with a preconcerted scheme, when Knox, "overwhelmed by the unexpected and solemn charge, after an ineffectual attempt to address the audience, burst into tears, rushed out of the assembly, and shut himself up in his chamber. His countenance and behaviour, from that day till the day he was compelled to present himself in the public place of preaching, did sufficiently declare the grief and trouble of his heart; for no man saw any sign of mirth from him, neither had he the pleasure to accompany any man for many days together."

From Douglas Jerrold's Weekly Newspaper.

"CHURCH AND STATE" LETTERS.

Zur,—I hag your pardun: but I be a Hamshur varmer. There's a zubjic I wants to zay a few words on, and I should be much obliged to you if you'd let me do't in your peeaper. I cant giv'ee my neam. I ood, but I be afeard to't. Zo, if you plaze, I'll zign myself Church Mouse. I thinks I've got a right to; for times is such that I be pretty nigh as poor as one; at the zame time I belongs to the Church, and it's about this here Church as I wants, by your good lafe, to spake.

'Tother day, zur, I was at an agriculturl dinner. After the cloth was took away, there was a drink'n o'tooasts as usual, o' coorse. Fust they drink'd the Queen and the Rile Vamily; and then my Lord Duke in the Chair gits up; "Now" a sez, "genlemun, if you plaze, we'll drink Church and State." "Hear, hear," they sings out, "Church and State. Upstandin! Dree times dree!" And zo Church ane State was drunk wi' much hoorayun.

What *is* Church and State? I axt myself. What do't mane? Why it manes the Church being maaintaained and paaid, and kep up at the xpense o' the country, just as the sojers and saailors be. It manes my payun tithes to't, and Church rates, and Easter offerns; 'sides a swingeun find every now and then upon a bit 'lashold properdy as I holds under't. And here be I, wi a wife and a lot o'childern and can scearce meak both ends mate! Well then, I axes myself, is this what I have a been drinkun of? Why I might as well ha drunk rent and taxes. Sartinly rent's necessairy; so's taxes; and I dwoant begridge nuther on 'em, so long as they be rasonable. I dwoant feel dispwoos'd to drink 'em though, vor all that. Same wi' tithes, and Church rates, and fines, and Easter offerns. They baint a twooast that I'd like to drink to; but still if they wanted for the good of the naaishun, why, thof I be a poor man, I'll pay the money, and wunt grumble about it moor than I can possible help. Well, but be they wanted? Come, spose we 'lows that the Church ought to be kep up; d'ye mane to zay it could'nt be kep up without them? Then how about that ar Metherdish chapel over-right the Hoss and Groom, as is chock full every Sunday? How about the Indypendunts and the Caytholics? How about the Baptishes and all the rest of the meetuners? They keeps their meetun houses, and not only that, but their minnasters, 'sides their schools, and schoolmeasters, and a lot o' charities. What's moor, they does all this here, thof, at the same time they've got our paasons to pay as well. The dickens is in't, then, if we can't hold up our own Church off our own bat as well as they can. If we can't, we ought to be asheamed on't. Now I thinks on't, oughtnt we to be rather asheamed, too, o' meakun they pay for what ought to be our lookout? Dwoant it seem a sort o' robbery like? "Why should I," as the zaam zays, "deprive my neighbour of his goods against his will?" Well, zur, whilst I was talking in this here fashion to myself, in comes my nevvy, Ned Leads, as works for the printer o' the country paaper: and I outs to he wi' what had been passun in my mind. First, I tell 'um my notion of Church and State. "Lor bless'ee Uncle" a' sez, "thee dusn't know half the story. Church and State manes that none but Church folk can zit on the throne, or be made Lord Chancellor. It manes that hows'ever larned you med be, if you gooes to Oxford or Cambridge Collidge, you can't take no degree there, less you swears to the thirty-nine articles. It manes, if you wants to get married in a dissentun chapel, you must goo such a round-about waay to do't, as ood puzzle a plain man like you out o' his wits. It manes maintainun Bishops in the House o' Lords; and by that rason upon incomes as would keep, each on 'em on an averidge, a matter o' twenty paasons in dacent style. It manes agrivatun the Irish people by settun a Church over 'em, as not one in seven on 'em belongs to. It manes, besides, all sorts of advantages, berths, pwooasts, and pleaces, as be open to nobody but Church people, and a lot moor, for which they always has the preference. I han't told you now haf what Church and State manes; but praps I've gi'n you zum little notion on't.

ORCHARDS AND GARDENS.

NATHANIEL HAWTHORNE discourses thus pleasantly in his new book, "Mosses from an Old Manse":

The Old Manse! we had almost forgotten it, but will return thither through the orchard. This was set out by the last clergyman, in the decline of his life, when the neighbours laughed at the hoary-headed man for planting trees from which he could have no prospect of gathering fruit. Even had that been the case, there was only so much the better motive for planting them, in the pure and unselfish hope of benefiting his successors; an end so seldom achieved by more ambitious efforts. But the old minister, before reaching his patriarchal age of ninety, ate the apples from his orchard during many years, and added silver and gold to his annual stipend, by disposing of the superfluity. It is pleasant to think of him, walking among the trees in the quiet afternoons of early Autumn, and picking up here and there a windfall; while he observes how heavily the branches are weighed down, and computes the number of empty flour barrels that will be filled by their burden. He loved each tree, doubtless, as if it had been his own child. An orchard has a relation to mankind, and readily connects itself with matters of the heart. The trees possess a domestic character; they have lost the wild nature of their forest kindred, and have grown humanized by receiving the care of man as, well as by contributing to his wants.

There is so much individuality of character, too, among apple trees, that it gives them an additional claim to be the objects of human interest. One is harsh and crabbed in its manifestations; another gives us fruit as mild as charity. One is churlish and illiberal, evidently grudging the few apples that it bears; another exhausts itself in free-hearted benevolence. The variety of grotesque shapes into which apple trees contort themselves, has its effect on those who get acquainted with them; they stretch out their crooked branches, and take such hold of the imagination, that we remember them as humourists and odd fellows. And what is more melancholy than the old apple trees, that linger about the spot where once stood a homestead, but where there is now only a ruined chimney, rising out of a grassy and weed-grown cellar? They offer their fruit to every wayfarer—apples that are bitter-

[illegible] vicissitudes.

I have met with no other such pleasant trouble in the world, as that of finding myself, with only the two or three mouths which it was my privilege to feed, the sole inheritor of the old clergyman's wealth of fruits. Throughout the Summer there were cherries and currants; and then came Autumn with his immense burden of apples, dropping them continually from his over-laden shoulders, as he trudged along. In the stillest afternoon, if I listened, the thump of a great apple was audible, falling without a breath of wind, from the mere necessity of perfect ripeness. And, besides, there were pear trees, that flung down bushels upon bushels of heavy pears; and peach trees, which, in a good year, tormented me with peaches, neither to be eaten nor kept, nor, without labour and perplexity, to be given away. The idea of an infinite generosity and exhaustless bounty, on the part of our mother Nature, is well worth obtaining through such cares as these.

That feeling can be enjoyed in perfection only by the natives of Summer islands, where the bread fruit, the cocoa, the palm, and the orange grow spontaneously, and hold forth the ever-ready meal; but, likewise, almost as well, by a man, habituated to the city life, who plunges into such a solitude as that of the Old Manse, where he plucks the fruit of trees that he did not plant; and which, therefore, to my heterodox taste, bear the closer resemblance to those that grew in Eden. It has been an apothegm, these five thousand years, that toil sweetens the bread it earns. For my part, (speaking from hard experience, acquired while belabouring the rugged furrows of Brook Farm,) I relish best the free gifts of Providence.

Not that it can be disputed that the light toil, requisite to cultivate a moderately sized garden, imparts such zest to kitchen vegetables as is never found in those of the market gardener. Childless men, if they would know something of the bliss of paternity, should plant a seed—be it squash, bean, Indian corn, or perhaps a mere flower, or worthless weed—should plant it with their own hands, and nurse it from infancy to maturity, altogether by their own care. If there be not too many of them, each individual plant becomes an object of separate interest. My garden, that skirted the avenue of the Manse, was of precisely the right extent. An hour or two of morning labour was all that it required. But I used to visit it and revisit it a dozen times a day, and stand in deep contemplation over my vegetable progeny, with a love that nothing could share or conceive of, who had never taken part in the process of creation. It was one of the most bewitching sights in the world to observe a hill of beans thrusting aside the soil, or a row of early peas just peeping forth sufficiently to trace a line of delicate green. Later in the season, the humming birds were attracted by the blossoms of a peculiar variety of bean; and they were a joy to me, those spiritual visitants, for feigning to sip of my nectar-cups. Multitudes of bees used to bury themselves in the yellow blossoms of the Summer squashes. This, too, was a deep satisfaction; although, when they had laden themselves with sweets, they flew away to some unknown hive, which would give back nothing in requital of what my garden had contributed. But I was glad thus to fling a benefaction upon the passing breeze, with the certainty that somebody must profit by it, and that there would be a little more honey in the world, to allay the sourness and bitterness which mankind is always complaining of. Yes, indeed, my life was the sweeter for that honey.

Speaking of Summer squashes, I must say a word of their beautiful and varied forms. They presented an endless diversity of urns and vases, shallow or deep, scolloped or plain, moulded in patterns which a sculptor would do well to copy, since art has never invented anything more graceful. A hundred squashes in the garden were worthy—in my eyes, at least,—of being rendered indestructable in marble. If ever Providence (but I know it never will) should assign me a superfluity of gold, part of it shall be expended for a service of plate, or most delicate porcelain, to be wrought into the shapes of Summer squashes, gathered from vines which I will plant with my own hands. As dishes for containing vegetables, they would be peculiarly appropriate.

But not merely the squeamish love of the beautiful was gratified by my toil in the kitchen-garden. There was a hearty enjoyment, likewise, in observing the growth of the crook-necked Winter squashes, from the first little bulb, with the withered blossom adhering to it, until they lay strewn upon the soil, big, round fellows, hiding their heads beneath the leaves, but turning up their great yellow rotundities to the noontide sun. Gazing at them, I felt that, by my agency, something worth living for had been done. A new substance was born into the world. They were real and tangible existences, which the mind seized hold of and rejoiced in. A cabbage, too,—especially the early Dutch cabbage, which swells to a monstrous circumference, until its ambitious heart often bursts asunder—is a matter to be proud of, when we can claim a share with the earth and sky in producing it. But, after all, the hugest pleasure is reserved on the table, and we, like Saturn, make a meal of them.

From the Child's Friend.

USBECK, OR TEMPER.—AN ORIENTAL TALE.

TRANSLATED FROM THE GERMAN.

A young Mollah,—(Turkish priest,) Usbeck was his name, and Yemen his fatherland,—strove after the attainment of wisdom, and his bosom glowed with the love of virtue. But it also often glowed with the wild fire of anger, of which he was rarely able to master the outbreaks. The smart of repentance, the sincerest vows, the most fervent prayers did not protect him from relapses. A beggar who had disturbed him during his meditations, was vehemently assaulted by him, and received the moment after a bountiful alms. The child of his sister, while riding on his horse-stick, accidentally struck him in the face with his whip, for which he received a smart box on his ear, and then, before he had time to whimper, a dozen kisses. A pretty tame squirrel, which he had trained for his amusement, once bit his finger, while he was offering it a date; Usbeck gave it in return such a violent blow on the nose, that it dropped dead at his feet. He was inconsolable at this act, which no kisses nor alms could repair, and he resolved to implore at Mecca, the fountain-head of mercy, forgiveness of his sins from Allah, and a holy shield of defence against his inward foe. He seized his pilgrim staff, and journeyed towards the grave of the prophet, through whose mediation he hoped to move the compassion of the Supreme Being.

On the evening of the third day, thirsty and exhausted, he seated himself on the shore of a small lake which was overshadowed by a double row of palm trees. He drew from his travelling pouch his cocoa-shell, to refresh himself with a draught of water from the splendid basin, the bottom of which seemed to be paved with variegated corals. He was about to put the cup to his mouth with eagerness, when he espied a small fish in the limpid crystal, blue as a saphire stone, and sprinkled with golden spots. From its belly issued two pointed thorns, similar to those with which nature has armed the branches of the bramble. Suddenly Usbeck drew back his outstretched hand; a crimson blush of shame overspread his cheeks, and he softly said, "Thou wouldst give me pleasure, pretty creature, but thy prickers in an unlucky moment might wound my fingers, my dire enemy, hasty anger, might awake in my bosom, thou wouldst share the fate of my poor squirrel, and I should in vain weep over thy death with his." Saying these words, he emptied the cup with the fish into the lake, and suddenly a spirit arose from it; his robe was of heavenly azure embroidered with glistening stars. "Usbeck," so spake the heavenly form, "thy repentance is well-pleasing to me, and thy distrust of thyself is the first step towards thine amendment. I am Ariel, thy guardian spirit, and I have come down from the third heaven to offer thee my assistance; speak, what can I do for thee?" The Mollah bowed with his face three times to the ground, and said, "Lord, thou knowest my heart and the demon that possesses it. Unbridled anger foams within me, and I can but rarely check its tempests. Assist me to expel this son of sin, and overthrow the throne which he has erected in my bosom." The spirit touched with his rosy finger the breast of the pilgrim and vanished.

Usbeck felt himself as it were new made; an agueish chill penetrated his bosom, and the feverish rush in his veins was changed to ice. "I have attained the object of my pilgrimage," thought the Mollah to himself; "Allah has proved to me that he is almighty, even at a distance from the grave of his prophet!" And thus satisfied as one who had found favour, he travelled back to his dwelling-place. Here he soon perceived that a great transformation had befallen him. He could now witness all things bear all things; but his heart no longer melted at the sight of the unfortunate. The holy zeal for virtue was extinguished in him, and the warm sympathies of friendship now quivered but rarely, like tremulous rays of light, along his languid fibres. He still had energy enough to be aware of his situation, and, full of sad thoughts, he repaired to the lake where the heavenly messenger had appeared to him. He required nine days to traverse the distance which he had before accomplished in three. Absorbed in a gloomy stupor, he sat down upon the holy spot and wept. Then came his guardian spirit again to him and addressed him in friendly tones: "Have I not given thee, Usbeck, that which thou didst desire?" "Yea, Lord," replied the Mollah; "but together with my vehemence of passion, the warmth and soaring energy of my soul have vanished." "That I knew," said the seraph, "apathy is no virtue, and quickness of feeling is a gift of God."

A breath of the angel restored it to him again. Usbeck prostrated himself on his face, and said with the heavenly rapture of devotion, "I feel, Lord, that I am again what I was. Blessings on thee, thou servant of the Almighty, that thou hast taken away from me the penalty of my folly. Still, how shall I subdue my inward foe?" Already a purple cloud hid the seraph from his view; but at his feet he found an amulet, on which was written in golden letters, "*There is no victory without a struggle.*"

GEALNINGS FROM FOREIGN PAPERS.

AN ACCOMPLISHED THIEF.—There is now in prison in Paris, a female only twenty-one years of age, and of almost marvellous beauty, elegance of manners, and apparently open and candid character, whose life presents some extraordinary circumstances. Her father is a thief, has been five times condemned to imprisonment, and is now undergoing his last sentence. Her mother has been several times in prison for theft, and her brother is at this moment undergoing imprisonment, like his father. Marianne, the girl in question, was first arrested, and condemned to several months' imprisonment, for having been an accomplice in the dress of a man in *a l' Americaine*. Soon after her release she was caught in picking pockets in company with a notorious thief, in the church of Notre-Dame-de-Lorette, and was sentenced to a year's imprisonment, which expired on Wednesday; but as it has recently been ascertained that she formed part of the notorious gang of depredators who, under Claude Thibert, carried on such thriving business by robbing wagons of merchandise, and selling it by means of receivers, she is detained to take her trial for one of those robberies, of which she confesses to have been guilty. Marianne has received a good education, and is said to speak English, German, and French, with equal facility.—*Paris paper.*

HORRIBLE, IF TRUE.—Letters which have been received from Gibraltar, mention a report that General Cavaignac had, in the province of Oran, surrounded and put to death an Arab tribe, consisting of six hundred men, women, and children; that the war is now carried on on the principle of extermination, and that the French soldiers receive ten francs for every pair of human ears they bring in, whatever the age or sex of the original owner of these ears may have been! It is but justice to the French people that the publication of such rumours should give their rulers an opportunity of contradicting or explaining them. It is with this view we make the statement, and it will be gratifying to every friend of humanity if the *Débats*, or any other paper speaking from authority, could be enabled to contradict this report.

It has been discovered that exhausted bark spread on the surface round the roots of gooseberry bushes, is an effective agent in destroying the caterpillar.

A ROMANTIC INCIDENT IN THE LATE SPANISH INSURRECTION.—A rather romantic incident occurred in the escape of the two hundred and eighty-six soldiers, comprised in the Gallician insurrection, which is not unworthy of being noticed. Amongst them was a young sergeant, who was attached to a beautiful Gallician girl. This attachment was returned with all the passionate fidelity of a Spanish female heart. When her lover was sentenced to be transported to the Havana, she dressed herself in soldier's clothes, and went on board with him at the Ferrol. As the packet was approaching Lisbon, it was she who suggested to the crew of the revenue boat of Vigo, and others, to rise and overpower the crew of the packet; and she herself first laid her hand on the Captain's collar, and arrested him. She then placed herself at the head of the mutineers, who chose her for their leader, without knowing who she was; they believed her to be a young conscript of an unusually daring character, and they submitted to be guided by her. Thus the love of a young woman, who had never been out of her village till then, led to the escape of nearly three hundred men, for whom, no doubt, a terrible fate was reserved.

GOVERNESSES.—An eminent English physician states that, of the female inmates of mad-houses, the largest proportion consists of women who have been governesses. We should like to have this verified; although we agree with the author of "England and America," when he asks,—"What condition of life is more detestable than that of an English governess? In England," says he, "governesses, young, beautiful, well-informed, virtuous, and, from the contradiction between their poverty and their intrinsic merit, peculiarly susceptible, are, *generally*, very harshly treated; imprisoned, set to hard labour, cruelly mortified by the parents and visiters, worried by the children, insulted by the servants, and all for what? butler's wages!" The vast number of this respectable and educated class of females, and their difficulty in procuring comfortable situations, form indeed one of the most remarkable characteristics of English society in the present day.

LUTHER'S ORIGINAL LETTER to the Archbishop of Magdeburg, protesting against the sale of indulgencies, has been discovered at Stockholm; it bears the date of October 31, 1517.

RIGIDLY RIGHTEOUS.—The Presbytery of Harrisburgh (U. S.), have unanimously adopted a resolution against dancing, and call upon all church sessions to discourage it. [Better adopt a resolution against Slavery.—*Ibid.*

FREDERICK DOUGLASS.—So intense was the interest with which this remarkable man was listened to at the Victoria and the Broadmead rooms, that he has been requested to address a Bristol audience for the third time, as will be seen by advertisement. On this occasion Mr. Douglass will explain how Slavery is upheld, owing to the respectability conferred upon it by the religious bodies of America. The position he laid down on Wednesday evening, (which did not seem to be clearly understood), was simply that those churches in America which practice or sanction the gross immorality of selling men, women, and children, to pay their clergymen, to purchase communion plate, and to buy Bibles, (while the giving one of those Bible to a slave is punished as a crime), ought not to have their ministers welcomed to the pulpits of those of their own denomination in Great Britain.—*Bristol Mercury.*

A PLEA FOR MORE LEISURE TO DINE.—It is testified that shop assistants are obliged to swallow their meals with a sixty mile an hour haste, as if they were imitating Wombwell's lions, or eating for a wager. Now, I do not know by what logic it can be shown, that a shop assistant should not have time to taste and relish his food, the same as the rest of us. Besides, our meals are very social affairs, sometimes rather too social: still it is a sociality that I should not like to see destroyed, since all social ingredients are very closely connected with each other. Therefore, if you eradicate a single social habit, you run great risk of shattering the whole social fabric; and I am not sure whether the hurried way in which the Americans eat has not a great deal to do with many of their social defects.—*A Lecture on the Evils of Protracted Labour, by William Maccall.*

EXTRAORDINARY COMMUNICATION.—At the last meeting of the Academie Royale des Sciences de Paris, a Greek physiologist, M. Eselija, asserted that, by the assistance of electric light, he has been enabled to see through the human body, and thus to detect the existence of deep-seated, and visceral disease. He has followed the operations of digestion and of circulation. He has seen the nerves in motion. M. Eselija has imposed the name of "Anthropascope" on his extraordinary discovery.

AS GOOD AS IF IT WERE ÆSOP.—The *Nantucket Islander* says the following story was told by a reformed inebriate, as an apology for much of the folly of drunkards:—"A mouse running about